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THE UNIVERSITY OF ALBERTA

RELIGIOSITY, VALUES, AND PURPOSE IN LIFE OF HIGH SCHOOL STUDENTS

by

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A THESIS
SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH
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THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled "Religiosity, Values, and Purpose In Life of High School Students" submitted by Gerard Benjamin Doerksen in partial fulfilment of the requirements for the degree of Doctor of Philosophy.

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ABSTRACT

The purpose of this study was to determine whether students who varied in degrees of religiosity demonstrated significant differences in their hierarchy of values and differences in their degrees of purpose in life. In addition, the evaluation of students' behavior by teachers was analyzed to determine whether students who varied in degrees of religiosity had demonstrated differing behaviors. Particular attention was focused on three dimensions of religiosity: faith, devotionalism, and conversion. The analysis of other information gathered in the study was presented as Ancillary Findings.

The Thurstone Attitude Toward God Scale was used to measure degrees of faith. Information regarding devotionalism and conversion was obtained from a self-report questionnaire. The Rokeach Value Survey was used to measure the relative importance of values. The degree of meaning or purpose in life was measured by The Purpose In Life Test.

The study included 268 grade 11 students enrolled in three schools in or near Edmonton.

Students who scored high in the religious dimensions of faith, devotionalism, and conversion (religious students) also ranked the following values significantly higher than

did other students: salvation, inner harmony, wisdom, forgiving, and honest. The students with lower scores (less-religious students) ranked the following values significantly higher: a comfortable life, an exciting life, pleasure, social recognition, and independent.

The religious students obtained significantly higher scores on The Purpose In Life Test than did the other students.

The teachers evaluated religious students as exhibiting a significantly higher academic performance than the other students. There was also an indication that teachers perceived religious students as being more honest and helpful than the other students.

Sex was related to a number of significant differences in values. Boys placed greater importance on ambition, logic, and pleasure while girls placed higher value on love, cheerfulness, and a personal life of inner harmony. However, the degree to which sex differences influenced these findings was not fully examined. There was no difference between boys and girls in degree of purpose in life.

Although there were some exceptions, in general, values that have traditionally been considered important in most religious institutions, were perceived as being important

to religious students. A degree of congruency was observed between the values considered important to students and behaviors observed by teachers. Most of the results were consistent with congruency and cognitive dissonance theories.

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CHAPTER I

INTRODUCTION

Throughout the centuries of human existence, various people have shown an interest in the observation and study of human behavior. For years, theologians appeared to have a monopoly in interpreting human motivation and behavior, as well as providing the answers to man's queries regarding the ultimate meaning of life and hence the prescription of goals and values that ought to be most important. The last two decades of the 19th century saw a particularly large number of religious publications offered to a populace that was becoming increasingly literate.

At the turn of the century, the science of psychology made rapid strides in formulating its theories regarding the nature of human motivation and, indeed, regarding the implications of man's apparent need for religion. Sigmund Freud, who described the practice of religion as a pathological condition, thoroughly threatened a large number of theologians. For many, the rift between psychology and religion became totally insurmountable. A. C. Headlam, the Bishop of Gloucester, warned against psychology's "extravagant claims" and lack of "sound scientific principles" (Selbie, 1924). Barry (1923), somewhat more generously, described psychology as "an ally, but a dangerous ally, to the Christian thinker." Allport (1950) felt that the subject of religion had gone into hiding; that the persistence of religion in the modern world appeared to be an embarrassment to the scholars of that day. Glock and Stark (1965) stated that even though there was a renewal of interest in religion among social scientists since World War II:

> We know a great deal less about such things as the basis of religious involvement than we do about why people join labor unions, elect particular political parties, or choose certain models of new cars.
>
> This represents a crucial lack both for the social sciences and for society in general. Whether one feels religion basically has "good" or "bad" effects on the quality of the human existence, undeniably it has important and significant effects. To neglect the study of such a major influence in human affairs is to be negligent in the quest to build an adequate science of society. (p. x)

It appears, then, that the scientific investigation of values as related to religious beliefs, has been particularly limited throughout the years. Allport (1950) and Argyle (1958) suggested two major reasons for the sparcity of such research. The first was the fear that psychology would be used to discredit the validity of religious belief. Goldman (1964) maintained that the attack upon religion by Freud, who described it as a projection of infantile needs, reinforced such a fear. The other major reason for the neglect of the study of the relationship between religion and values was the view that religion was neither analyzable nor measurable in the statistically quantitative manner which research methods demand. Goldman (1964) also maintained that while this was a legitimate misgiving, it must be modified when we recognize that it is not "religion" which is the subject of investigation but religious behavior. He further suggested that most writers conclude that while psychological research can tell us nothing about the truth or validity of religious phenomena, we can learn a good deal about human behavior in relation to religion. Nelson and Jones (1957), on the other hand, attributed the lack of study in this area to the fact that suitable research instruments have not been available. Glock and Stark (1965) agreed that "the conceptual tools available for the study of religion from a social science perspective are rather primitive and unsatisfactory" (p. 1).

A similar case can be made for the paucity of research regarding human values. Rokeach (1968) suggested that while numerous studies have been done regarding attitudes, values have not been researched partly because of a "terminological forest." While values are still defined differently by various individuals, a number of attempts have been made to develop a more precise value terminology. A number of such definitions are presented in Chapter III.

During the last two decades, however, an increasing number of studies in both man's religiosity and his values have been made. Several things have happened, contributing to such an increase of research in these areas. A number of prominent researchers have spent considerable effort attempting to investigate and to reach a consensus regarding both the definition and the measurement of values and religiosity. While this task has by no means been completed, it has made it possible to undertake empirical studies based on relatively precise definitions and to incorporate more sophisticated instruments than had been available earlier.

For a decade or two following World War II, many people seemed overwhelmed with the explosion of a technology that produced complex computers and man's exciting ventures into outer space. A great deal of attention and research was directed toward such advanced technology. Now, that the fascination of this new venture has somewhat subsided, society realizes that many of its problems have not been altered very much. In fact, with such a prospect as global destruction having become a grim reality, there is a growing need to examine and understand human motivation, which includes a study of values and religion. One of the paradoxes of this present situation, as Jeffreys (1966) indicated, is that

> the threat to personal values comes at a time when, not only has there never been more opportunity for the exercise of responsible choices (owing to the development of political democracy and universal education), but also the need for intelligent, responsible people (to operate our technological civilization) has never been greater. (p. 160)

Hartmann's (1939) observation, would find wide acceptance; "values are, in reality, both the basic data and the explanatory instruments for all the social sciences" (p. 564). In addition, Strommen, Brekke, Underwager, and Johnson (1972) stated that "in changing societies, like ours, where traditional social values no longer work in defining and dealing with circumstances and situations, we can expect personal values to become more salient and more powerful" (p. 89). Such interest would likely include what Stark (1965) termed "the resurgence of scholarly interest in religion" (p. 109). Glock, Ringer, and Babbie (1967) reported that the sponsors of a study done in 1952 felt questions pertaining to religious beliefs might offend respondents, while most contemporary studies of religion include such questions without hesitation.

A very tangible example of an increasing interest in examining issues such as values and morals, is the fact that the Centennial Committee of the University of Manitoba announced that the theme for its Centennial Symposium would be Values and Morals in Modern Life. The Committee claims that some of the world's most perceptive thinkers have been invited to speak on various aspects of this theme.

It cannot be maintained, however, that merely because fairly precise studies, measuring values and religiosity have been completed, the true nature regarding the present situation has been determined. Toffler (1970) claimed that

> value turnover is now faster than ever before in history . . . . This implies temporariness in the structure of both public and personal value systems, and it suggests that whatever the content of values that arise to replace those of the industrial age, they will be shorter-lived, more ephemeral than the values of the past. (p. 269)

Yankelovish (1974) called the shift of values since the 1960s "startling" and "uncharacteristic of the normal orderly processes of human change" (p. 5). This would suggest the necessity of continual research in order to be able to speak with accuracy regarding the present state of affairs.

Tillich (1952) maintained that not only do periods of transition, such as is being experienced in our society today, call attention to the significance of values, they intensify anxieties inherent in human existence. In his Nobel lecture at the Swedish Academy, December, 1976, Saul Bellow stated:

> We stand open to all anxieties. The decline and fall of everything is our daily dread. We are agitated in private life and tormented by public questions. I am not sure about what now engages the central energies of man. It certainly is not art and science, either. (The Calgary Herald, December 13, 1976)

Many young people, particularly, seem to demonstrate characteristics of anxiety and meaninglessness, as seen by the increasing number of suicides and emotional breakdowns in the youth of our culture. The young person finds himself in a peculiar predicament. It is during the years of youth that he becomes more introspective yet more future-oriented and goal-directed. It is also during this time that he "comes to recognize that morality is much more than merely following custom or doing what is expected; it also includes making up one's mind about the appropriateness of custom, and the rightness of norms" (Mitchell, 1974, p. 181). Thus youth appear to be particularly vulnerable to anxieties, as a result of being faced with transition both in society and in their own development.

Gupta (1972) maintained that youth need a "sense of mission."

> It is assumed again that youths need and want activities which give them a sense of purpose and significance. This influences a young person's identity-formation. As he discovers his place in the scheme of life and comes to believe that his life has significance, he finds another basis for establishing his identity. His individual life goals serve not only to determine his choice of work but also the attitude he carries into his work, how he employs his leisure, and his sense of what kind of person he wants to become. (p. 4)

Zuck and Getz (1968) claimed that "with few exceptions, the study of religious values and attitudes of adolescents has been bypassed" (p. 5).

Any measurement of the intensity and nature of an individual's religious faith is both very personal and complex. A study of this nature would likely not have been possible even a decade ago, when, as mentioned earlier, questions of this nature would have been considered too confidential. Second, within the past decade or two, considerable research has been completed regarding the measurement of various dimensions of religiosity. This study has made use of some of the results of such findings.

The writer attempted to incorporate into this study the results of recent research in which religiosity was seen as best described by several significant, and relatively independent, dimensions. Using test instruments developed during recent years, it was also regarded possible to assess with reasonable accuracy, the values and degree of life purpose held by students.

Because, as Rokeach (1973) stated, "at this stage of theory and research, we simply do not know enough about the nature of values and how they determine attitudes and behaviors" (p. 121), it would be significant to determine whether other persons actually observed behaviors consistent with a subject's stated values. According to cognitive congruity theories, an individual would seek to be consistent (or congruent) in these various aspects of life (Insko, 1967). A person who has several beliefs, values, or behaviors that are inconsistent with one another strives, according to these theories, to make them more consistent. Similar implications are made in the Bible, the Christian's major source of reference, that congruity between faith and behavior is important. A succinct statement is found in James 2:17 "Faith, if it hath not works, is dead."

The questions to which this study addressed intself may be summarized as follows:

1. What values do students included in this study consider to be important and which ones are relatively unimportant?

2. To what degree do these students claim to have a faith in God? To what extent do they practice prayer, Bible reading, etc.? Various other questions regarding their religiosity are included.

3. Are there significant relationships between various dimensions of religiosity and differing value preferences as well as in degrees of purpose in life?

4. Is there a relationship between values stated by students and certain behaviors as observed by teachers?

Answers to these questions, no doubt, are of interest not only to psychological researchers but also to church leaders, who may have questions about youth's values and behaviors. In addition, since values, and for many individuals, religion, are at the root of motivation, helping explain youth's interests, preferences, and attitudes, the results of this study would appear to provide information useful to educators and counselors.

The various parts of the study are presented as follows: Chapter II contains a review of some of the studies involving religiosity and values. Chapter III, of necessity a lengthy one, illustrates various attempts made at defining and measuring both religiosity and values. The definitions and reasons for choosing particular measuring instruments used in this study are also included. Chapter IV describes the instruments, the nature of the sample, the procedure, and the methods of data analysis. Chapter V is a presentation and a description of the results. Chapter VI contains the summary, implications, and recommendations regarding future research in the area of values and religiosity.

CHAPTER II

RELATED STUDIES

The various studies of religiosity and values can generally be divided into two categories. On the one hand, a number of surveys have been conducted, usually including a relatively large number of individuals who are members of a specific church denomination or other organization. Such surveys are designed to determine the various attitudes, interests, values, and behaviors among subjects. The first section of this chapter identifies surveys and summarizes selected findings relevant to the present study.

A number of other studies have been completed, involving relatively small numbers of people, in which specific aspects of religion, values, or life purpose were investigated. The second part of this chapter refers to the nature and results of such studies, in particular, to those that have used one or more of the instruments incorporated into the present study. While some results are mentioned in this chapter, references to specific findings are also included later, when interpreting specific data obtained in this study.

Ross (1950) summarized a Y.M.C.A. study, identifying various attitudes and beliefs of 1,118 Protestant Y.M.C.A. members. This sample was selective rather than representative of all American youth. The median age of subjects was 23 years. Seventy-two percent of the subjects included in this sample indicated that they rarely or never read the Bible, while 68% stated that they prayed weekly or more frequently.

Gallup and Hill (1961) queried a cross-section of 3,000 American youth, ages 14 to 22, on their goals and values. The value rated as being most important was happiness--happiness centering in marriage, home, and family. About 10% wanted success, recognition, or fame and about the same number wanted to serve humanity. The authors reported that for many of the young people there seemed to be no sense of goal or purpose in life.

Strommen (1963) conducted a study of 3,000 Lutheran High School youth during 1958-1962. These subjects gave top priority to matters of social acceptance and health, with religious values ranking third. The lowest-ranking goals related to intellectual and adventuresome activities. Significantly, the major sources of score variation on the values scales related to sex role, religious interest and participation. More girls aspired to religious and aesthetic goals, social service, travel, reading, and reflection. Boys, contrariwise, showed greater interest in economic goals, adventure, and construction activities. Youth (this included an equal number of boys and girls) who were attracted to values relating to the service of mankind, scholarship, and Christian witness, ranked high in religious interest and participation. The others tended to place greater value on personal achievement. The authors reported that there was no relationship between religious knowledge and values.

In 1970, Strommen, Brekke, Underwater, and Johnson (1972) completed a study of 4,745 Lutherans in the United States, between the ages of 15 and 65. The purpose of this survey, called A Study of Generations, was to derive a descriptive profile of the beliefs, values, attitudes, opinions, and religious life styles of Lutherans. The authors found that the highest percentages of the subjects chose the values of Salvation, Forgiveness, and Belief in eternal life and miracles as being most important to them. The subjects who chose these values generally also placed a high level of importance on values that deal with relationships with other persons: service, ethical life, love, and family happiness. "In short, the person consciously endorses a value system whereby meaning in life is found in relationship with the divine and the human other" (Strommen et al., 1972, p. 81). The authors included the following statement in their summary: "Choosing a transcendant view and valuing relationships with

God and men is associated with conservative doctrinal belief, a high level of certainty of faith, and considerable practice of personal piety" (Strommen et al., 1972, p. 95). In a summary profile, these authors mentioned that

> a common assumption is that the best predictors of a person's attitude and behavior are such factors as his age, occupation, level of education, sex, or financial status. It is true that these factors do account for some of the variations in beliefs, attitudes, and behavior among Lutherans. However, there is nothing as powerful in predicting a Lutheran's attitudes or his behavior as knowing what he values and believes. (Strommen et al., 1972, p. 287)

Lenski (1961) who made a sociological study of religion's impact on Detroiters in 1958 summarized his central finding as follows:

> From our evidence it is clear that religion in various ways is constantly influencing the daily lives of the masses of men and women in the modern American metropolis. More than that: through its impact on individuals, religion makes an impact on all the other institutional systems of the community these individuals staff. Hence the influence of religion operates at the social level as well as at the personal level. (p. 320)

In 1966, Zuck and Getz (1968) conducted a youth survey of 2,646 teens from 197 churches in the United States. While they present a large variety of findings, the following seems significant to this study:

> It is noteworthy that some of the most striking differences among the subgroups studied in the survey were found to exist between the religious and nonreligious teens.
>
> The youths who said they read the Bible and prayed daily were definitely more satisfied with their Christian lives, their churches' ministries to them, their boy-girl relationships; and they had fewer doubts about evangelical doctrines. Religiously oriented youth also were more occupied with religious, social, and intellectual goals, whereas the nonreligious teens placed more value on economic and comfort goals. Far more nonreligious than religious youths said they approved of--and also participated in--almost all the practices pertaining to questionable morals and ethics which were measured in the survey. (p. 157)

Kauffman and Harder (1975) studied, among other dimensions, the private and family religious practices as well as the attitudes and practices regarding social and moral issues of 3,591 members of five Mennonite and Brethren In Christ churches in the United States. They found that about four-fifths of the members recognized a definite point in their lives when they had a conversion experience. The authors also reported that

> the personal piety of the members was further explored through a scale called "devotionalism," a measure of the respondent's involvement in worship, Bible study, and prayer, and his personal relationship to God. This dimension of faith proved to be one of the most significant in respect to its relationship to other desirable aspects of faith and life. That is,

> persons scoring high on the devotionalism scale tended to score significantly higher on such other dimensions as church and Sunday School participation, doctrinal orthodoxy, moral attitudes and behavior, stewardship attitudes and behavior, and personal evangelism. It is not possible from the data to determine whether devotional practices are an antecedent or a consequence of these other dimensions. (Kaufmann & Harder, 1975, p. 335)

The studies mentioned above refer to surveys of relatively large groups of people, frequently from specific denominations. Since each survey delves into a wider range of topics, only selected results have been reported here--results that would be of particular significance to this study.

To summarize these relevant results, the following observations could be made: Religion seems to influence individuals significantly, and consequently is also a powerful influence on society. Religious persons appear to be more occupied with service-oriented, interpersonal, and intellectual goals than nonreligious individuals. The latter place a higher value on personal achievement and comfort. Religious people also stress Salvation and Forgiveness.

The following are studies, generally involving a much smaller number of subjects than the surveys mentioned above. Each study, however, incorporated one or more of the instruments used in the present study.

Hague (1968) used the Allport-Vernon-Lindzey Value Survey and the Rokeach Value Survey to examine value differences between priests and seminarians, with Catholic laymen. He found that the former group distinguished themselves from the latter with high religious and social scores on the Allport-Vernon-Lindzey and lower economic scores. According to the scores obtained by the Rokeach Value Survey, priests and seminarians valued the following significantly less than the laymen: Comfortable, Family Security, and Ambitious; they valued Salvation, True Friendship, and Obedient significantly more.

Piché (1968) used the Allport-Vernon-Lindzey Value Survey and the Rokeach Value Survey to determine the value pattern of 183 Catholic Sisters in Alberta. They ranked Social and Religious as most important and Economics as least important on the Allport-Vernon-Lindzey Value Survey. According to the Rokeach Value Survey, they ranked the following as being most important: Salvation, Honest, Wisdom, Responsible, Equality, and Forgiving. They least valued Exciting Life, Independent, Pleasure, Imaginative, Comfortable Life, and Clean.

During the last decade, Rokeach (1973) has used the

Value Survey in a variety of studies. He has examined the values of people belonging to different social classes, sex differences, differing political views, and differing religious orientations. This writer believes that Rokeach made an important observation when he stated that while very often value differences are emphasized "we are interested in value similarities no less than in value differences" (p. 77).

Rokeach summarized his studies, regarding the nature of value similarities and differences among subjects with differing religious orientations, as follows:

> All religious groups are similar in considering A World at Peace, Family Security, and Freedom the most important terminal values, and An Exciting Life, Pleasure, Social Recognition, and A World of Beauty the least important. Moreover, the religious, less religious, and nonreligious all agree in ranking the instrumental values Honest, Ambitious, and Responsible highest, and Imaginative, Intellectual Logical, and Obedient lowest in importance. (p. 82)

One study reported by Rokeach (1973) appears to be particularly relevant here. Michigan State University students responded to the question, "How important is your religion to you in your everyday life?" Those regarding religion as important ranked Salvation and Family Security higher and regarded A Comfortable Life, A Sense of

Accomplishment, Pleasure, and Social Recognition lower than students regarding religion of little importance to them. In addition, those perceiving religion to be important considered Forgiving, Helpful, Honest, Loving, and Obedient more important, and the competence and intellectual values--Ambitious, Capable, Independent, Intellectual, and Logical less important.

The studies reviewed up to this point provide some indications that religious persons regard values such as Salvation and Forgiveness as being more important, and A Comfortable Life and Pleasure as being less important than nonreligious persons regard these values. The studies cited do not agree, however, regarding the relative importance of other values, such as Freedom and Family Security, to the religious person. It is possible that the differing ages of the subjects, varying localities, differing definitions of religiosity, and the fact that some studies were done a number of years later than others, may account for at least some of the disagreement. Incidentally, most studies were conducted in the United States; the present writer was unable to locate similar studies about Canadian youth.

The following are references to studies, in some cases including values, but also examining an individual's success at finding meaning in life, particularly as measured by The Purpose In Life Test.

Crandall and Rasmussen (1975) administered The Purpose In Life Test (PIL), Rokeach's Value Survey, and The Allport Intrinsic-Extrinsic Religious Orientation Scale (I-E) to 157 university students. They found that Rokeach's values of Pleasure, Excitement, and Comfort were associated with low scores on the PIL. These results, they suggested, supported Frankl's contention that a hedonistic approach to life contributes to an existential vacuum. The value of Salvation was associated with relatively high scores on the PIL. On the I-E Religious Orientation Scale, perceived purpose in life was found to correlate with an intrinsic religious orientation but not with an extrinsic orientation. The authors maintained that a genuine, intrinsic religious orientation may help to foster greater perceived meaning and purpose in life.

Crumbough and Maholick (1971) reported that they found no correlation between subjects' scores on The Purpose In Life Test (PIL) and their ages, intelligence, nor educational levels. They found, however, a positive correlation with PIL scores and scores obtained on Rotter's Internal-External Control Scale. They suggested that the positive correlation would indicate that a subject with a greater purpose in life also feels that he has more control of his environment.

Crumbaugh and Maholick (1964) administered the Purpose In Life Test (PIL), the Frankl Questionnaire, the Allport-Vernon-Lindzey Scale of Values (A-V-L), and the Minnesota Multiphasic Personality Inventory (MMPI) to 225 subjects, including an equal number of psychiatric patients and nonpatients. They found that the PIL discriminated significantly between patients and nonpatients. The total score of the Frankl Questionnaire correlated .68 with the total score of the PIL. The latter finding indicated that the PIL measured essentially the same functions which Frankl described as "existential frustrations." None of the six A-V-L scales discriminated significantly between patients and nonpatients. The Depression Scale on the MMPI correlated negatively with the scores obtained on PIL, indicating that subjects with a high degree of "purpose in life" tended to be less depressed than others.

Crumbaugh, Raphael, and Shrader (1970) administered The Purpose In Life Test (PIL) and a battery of personality tests to 56 trainee Dominican Sisters. They found a substantial relationship (_r_=.48) between PIL scores and the general average of all ratings of proficiency in the training program, yet a relatively insignificant relationship between PIL scores and measures of any personality trait, though there was a substantial relationship ($\underline{r}$=.52) with the anxiety scale of the 16 Personality Factor Test.

A review of the former studies indicates that individuals who may be described as having an intrinsic religious orientation or those who rank Salvation as highly important, generally score relatively high on The Purpose In Life Test. There is also an indication that a negative correlation exists between depression or anxiety and scores on the PIL. It may be concluded that certain religious motivation is significantly related to finding meaning or purpose in life and with possessing a lesser degree of anxiety.

A more critical review of the studies cited reveals that in many cases rather simplistic measures have been used to establish the degree of a person's religiosity. Many of the studies were done by particular denominations and hence emphasized specific concerns as measures of the degree of religious commitment. In addition, nearly all studies have not extended the nature of enquiry beyond that of self-reports. For example, there appears to be limited evidence that the opinions of other persons in the subject's environment have been solicited. The significance of responses on self-reports would be considerably enhanced if it would be found that other persons had observed behaviors consistent with the self-reports. The writer in this study examined such a dimension by obtaining teachers' evaluations of the students included in the study.

As was mentioned above, in many studies, religiosity has been examined by simplistic measures. Only during the past several decades has serious attention been given to research regarding various dimensions of religiosity. Some of these efforts are outlined in the following chapter, including the rationale for using certain dimensions in this study. The chapter contains, however, not only definitions but also measurements, as these two are closely related concepts.

CHAPTER III

DEFINITIONS, MEASUREMENTS, INSTRUMENTS

An adequate definition and measurement of complex beliefs and behaviors is normally the result of a slow and tedious evolutionary process. Scholars adapt and expand the results of preceeding researchers. Each effort may further illuminate hitherto unexplored dimensions. It is through such efforts that frequently what seemed to be a simple unidimensional concept evolves into one that is complex and multi-dimensional.

The above description is certainly true for both the definition and measurement of religiosity, values, and life purpose.

This chapter is arranged in such a way as to outline the evolutionary process involved in the obtaining of more adequate definitions and measurements of these concepts. This is not to suggest that the greater the complexity, the more satisfactory the result. Several examples are cited, that in the writer's opinion, are unduly complex and hence may obscure the issue or else define or measure something that was not intended at the outset. The writer believes, however, that it is necessary to review the contributions made by numerous individuals, not only to appreciate the complexities involved in obtaining reasonably refined definitions and measurement, but also to clarify the rationale for the choices made when conducting this study.

This chapter, then, contains a review of how a number of scholars have defined religiosity, values, and purpose in life and how each may be measured. The writer has focused particular attention on three aspects of religiosity: faith, devotionalism, and conversion; on Rokeach's concept of values; and on Frankl's concept of man's will to meaning and purpose in life.

Religiosity

Definition. The task of defining a term as highly ambiguous as religion seems extremely formidable. It obviously means many things to different people.

The difficulties of finding a transhistorical and cross-culturally applicable definition of religion have created problems for scholars for generations. Throughout the history of man, the attempt to distinguish the religious man from the back-slider, apostate, or heretic has split religious bodies, shed blood, and turned friend against friend. Ultimately, who can say what characterizes the truly religious man?

It is generally agreed that all societies, in all times, have religion.

> But even though in an unrigorous, intuitive way we understand that the word "religion" describes such different events as ritual cannibalism and Quaker meetings, theorists have been hard put to define religion in any precise way without losing much of this descriptive power. (Glock & Stark, 1965, p. 3)

Near the turn of the century, George Simmel (1905) commented:

> Thus far, no one has been able to offer a definition which, without vagueness and yet with sufficient comprehensiveness, has told once and for all what religion is in its essence, in that which is common alike to the religion of Christians and South Sea islanders, to Buddhism and Mexican idolatry. Thus far it has not been distinguished, on the one hand, from mere metaphysical speculation, nor, on the other, from the credulity which believes in "ghosts." (p. 360)

Glock (1973) much more recently maintained that

> There have been attempts to distinguish people religiously and to discover what leads people to be religious or not. But the efforts have been surprisingly few and, on careful examination, incomplete. All things considered, the task of constructing a conceptual framework for the systematic study of differential commitment to religion still lies ahead of us. (p. 9)

The process of defining the concept of religiosity requires, at least, a serious attempt to define the concept in terms which closely approximate generally accepted meanings as it is used in the natural language. The definition needs to be such that it can be clearly understood in order to allow a replication by another investigator.

Many researchers would maintain that some form of theism is an integral element in the definition of religion; others would see no difficulty including nontheistic faiths. Lenski (1961), for example, proposed "that religion be defined as a system of beliefs about the nature of the force(s) ultimately shaping man's destiny, and the practices associated therewith, shared by the members of a group" (p. 331). He suggested that religion includes not only the major theistic faiths such as Christianity, Judaism, and Islam, but also nontheistic faiths such as Hinayana, Buddhism, Communism, and contemporary humanism of the type espoused by such men as Bertrand Russell and Julian Huxley. Lenski also stated that "given this definition of religion, it quickly becomes apparent that every normal adult member of any human society is religious" (p. 331). Fichter (1969) narrows the field when he suggested that we "assume only that the religious person believes in God" (p. 170). James (1902) defined religion as "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider divine" (p. 42). Yinger (1970) contributed the following:

> Religion, then, can be defined as a system of beliefs and practices by means of which a group of people struggles with the ultimate problems of human life. It expresses their refusal to capitulate to death, to give up in the face of frustration, to allow hostility to tear apart their human associations. The quality of being religious, seen from the individual point of view implies two things: first, a belief that evil, pain, bewilderment, and injustice are fundamental facts of existence; and, second, a set of practices and related sanctified beliefs that express a conviction that man can ultimately be saved from those facts. (p. 7)

While each of these definitions make some contribution to the definition of religion, functional definitions of religion have been difficult to formulate. Although the range is wide, it is not infinite and should permit some classification. It would appear best to attempt to find some basic categories. A number of attempts have been made to do this, with greater or lesser degrees of success.

Likely the simplest and most frequent way of referring to a person's religion is to describe him in terms of his religious denominational affiliation; that is, as a Buddist, Catholic, Lutheran, Jew, and so forth. Most studies completed to date have used denominations as the basis for examining similarities and differences; in other words, comparing and contrasting subjects belonging to one denomination with those of another.

Fichter (1954) attacked the problem of finding meaningful categories of religiosity by typologizing or ordering religious experience. He was concerned with classifying the members of a Roman Catholic parish with respect to the strength of their attachment to the parish church. His typology distinguishes four types of parishioners--nuclear parishioners (the most involved), modal parishioners, marginal Catholics, and dormant ones (the noninvolved). In developing this typology, Fichter introduced three indicators --intention: the individual's self-perception of his interest in the parish; religious adherence: the degree of his participation in the prescribed rituals of the church; and social participation: his involvement in the organizational life of the parish.

Lenski (1955) distinguished between communal and associational involvement. The former referred to an individual's participation in primary groups composed of his fellow religionists. Associational involvement, on the other hand, referred to church attendance and participation in church-related activities. In addition, he considered the dimensions of doctrinal orthodoxy and devotionalism. The former measured the degree to which a person held the major beliefs of his faith. The latter dimension was based on the frequency of his prayers and the extent to which he asked God's advice on important decisions. Throughout his investigation, Lenski maintained that the various dimensions of religious involvement were independent of one another and should be treated separately. Fukuyama (1951) made essentially the same point by suggesting that religiosity expressed in one form does not guarantee that the same person will be equally expressive in some other form. This suggests that the basic concept of religiosity is a multidimensional phenomenon and must be analyzed, using a number of categories, in order to be adequately understood.

Allport (1968) defined religion as being either "extrinsic" or "intrinsic". The former, he maintained, refers to the familiar utilitarian exploitation of religion to provide comfort, status, or needed crutches in a person's encounters with life. The latter concept applies to the life that is wholly oriented, integrated, and directed by the master value of "intrinsic" religion.

> The person with extrinsic faith uses his religion for personal comfort and social security, separates religious considerations from everyday affairs, prays for himself, believes God to be primarily the

> provider of a future heaven, and interprets faith as conferring a sense of status. The individual with intrinsic faith lives his faith, tries hard to apply it to every aspect of life, prays for others, believes God gives meaning to everyday life, and interprets faith as an obligation. (Kauffman & Harder, 1975, p. 331)

In Religion and Society in Tension (1965) they postulated five dimensions of religious commitment: ritual, ideological, experiential, intellectual, and consequential. Ritual refers to a person's observance of the prescribed ritual activities of his religion. The ideological dimension involves the belief component; to what extent does the individual believe the traditional teachings of his religion? The experiential dimension refers to the "feeling" aspect of religion. This latter dimension may refer to the feeling of being in the presence of a divine being, a conversion experience, and the seeing of visions. Intellectual involvement refers to an individual's knowledge about his religion; how much does he know of its history and teachings? Lastly, the consequential dimension refers to the consequences of a person's religious knowledge, activities, beliefs, and feelings for the way he actually lives his life.

Nudelman (1971) suggested that Glock and Stark have, indeed, posited the best-known scheme for measuring religiosity.

One could expect to find similar definitions stated in more general terms, e.g. Kauffman and Harder (1975) mention that

> a good Anabaptist should attend church regularly, voluntarily, and with a community spirit; that he should have experienced conversion and sanctification followed by a daily discipline of prayer, and that he should subscribe to the historic evangelical doctrines of the church. (p. 318)

Each of the above researchers contribute to a more adequate definition of religion, either by highlighting an important dimension of religion or by promoting a multi-dimensional approach. During the last two decades, no doubt incorporating concepts from previous studies, Glock and Stark, have been involved in an extensive amount of research regarding the definition and measurement of religiosity.

Further studies, however, suggest that the evolutionary process of the definition of religiosity did not stop with the five-dimensional approach originally suggested by Glock and Stark.

Nudelman (1971) found that religious knowledge emerged as a poor predictor of other aspects of religiosity among Protestants, Catholics, and Scientists. He stated in fact, that "if this study accomplishes nothing else, I trust that it will establish the unsuitability of this variable as a general measure of religiosity" (p. 53).

Recently, Glock and Stark (1968) suggested that the consequential dimension (referring to the consequences of a person's religious knowledge, activities, beliefs, and feelings for the way he actually lives his life) belongs to a different order from the other four dimensions since "it is not entirely clear the extent to which religious consequences are a _part_ of a religious commitment or simply _follow from it_" (p. 16). Consequence may, in fact, be a dependent variable rather than an independent measure. Certain consequences may be regarded as the result of a religious commitment.

In this study, emphasis was placed on the dependent aspect of the consequential dimension. As was mentioned earlier, according to cognitive congruence theories, an individual's behaviors would tend to be consistent with his beliefs and values. The teachers' evaluations of certain student behaviors was attempted to ascertain whether, in fact, students demonstrated a consistency between beliefs and behaviors.

In summary, then, it would seem reasonable to conclude from a survey of the literature and from research carried out to date, that there exists some consensus as to the more general areas in which religiosity can be defined. These general areas may be thought of as the core dimensions of religiosity. The five categories originally posited by Glock and Stark could, according to subsequent studies, be reduced to three: belief, experience, and devotion. The writer has emphasized these dimensions in the study, and has reported the findings regarding other dimensions as Ancillary Findings.

Measurement. When pondering the methods to use in measuring degrees of religiosity, one appears to be caught between two extremes. On the one hand, from a purely methodological point of view, one could quite arbitrarily define religious commitment very much as one wishes to do. The subsequent statements and findings, however, would only be applicable to religious commitment in the particular sense in which it has been defined. Generally, one would not wish to place restrictions that are too severe, regarding the implications of the study. On the other hand, one might measure religiosity in vague generalities and find the results virtually meaningless when applied to specific

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situations.

Fichter (1969) stated the problem very succinctly.

> It is possible for a social scientist to become so absorbed in the construction of measuring instruments and in the arrangement of a religious typology that he ignores the pragmatic uses to which both measurement and typology can be put. (p. 175)

Much of the empirical research including religiosity has measured degrees of devotion by a subject's frequency of church attendance. The reason for this is likely because it is one of the simplest variables to use since it is easily defined. Yet data related to church attendance may not necessarily yield an adequate understanding of devotion. Weber (1946) suggested that people join churches and attend religious services for many reasons. Some are truly devout, but others attend in order to display their furs, meet friends, or prove that they are honest and honorable. More recent studies suggested that church attendance may not prove to be a reliable measure of devotion since by means of mass communication many people report that they regularly participate in worship services while television and radio broadcasts enter into their homes.

Stark and Glock (1968) described it this way:

> Since the advent of the broadcasting media it is no longer necessary to be physically present to partake of religious worship services. While it is certain that no church has ever suggested that watching services on television or listening to the radio was the moral equivalent of personal attendance, by flooding of the airways every Sunday morning the churches may have inadvertently given considerable support to such practices. Indeed, the mass media have produced a new phenomenon in religion - the independent radio preacher who is supported by mail contributions from a regularly listening, but permanently unseen, flock. Even some members of regular congregations have come to prefer this form of worship. (pp. 86-87)

Nudelman (1971) observed that while devotion may be broadly defined to include private as well as participation components, the former appeared the strongest indicator in each of the analyses he conducted.

The writer has chosen to measure the degree of devotion by ascertaining the frequency of the students' private prayers and the reading of the Bible or other religious books. These would appear to be particularly appropriate measures as these acts are generally performed voluntarily, relatively free from social and parental demands.

Nudelman (1971) also factor analyzed Glock and Stark's five dimensions of religiosity and found that belief, experience, and devotion accounted for a large portion of the variance for both Protestants and Catholics.

Other researchers substantiate Nudelman's findings by emphasizing the importance of belief, experience, and devotion when looking for an adequate definition (and consequently, measurement) of religiosity.

As mentioned earlier, Faulkner and DeJong (1966) maintained that belief must stand as a central measure of religiosity. The devotional aspect also appears to have definite significance. Stark and Glock (1968) emphasized the importance of this dimension.

> We have previously identified the devotional aspect of religious practice as personal worship of the divine, typically spontaneous and private. As opposed to the formal rites and organized social character of ritual commitment, devotionalism is informal and individual. Included here are individual acts of contemplation, study, and worship such as Bible reading and prayer. Thus, devotionalism seems an especially basic standard for estimating the extent of religious commitment. (p. 108)

Kauffman and Harder (1975) found devotionalism to be one of the main characteristics of a person with an "intrinsic" faith.

It was suggested earlier that not only could the dimensions of belief and devotion be considered important in the measurement of religiosity, but that experience might be included as well. Stark and Glock (1968) made this comment: "Although religious belief, ritual, and devotion have been little studied by modern social science, religious experience has been absolutely neglected" (p. 125). To a greater or lesser extent all religious institutions have some expectation that the properly religious person will at one time or another experience some sense of contact with a supernatural agency. A full investigation of this dimension would, no doubt, require examining a broad array of mystical phenomena. Starbuck (1899), James (1902), and Leuba (1925) devoted considerable effort in describing such experiences. A more recent article by Rodney Stark (1965) "A Taxonomy of Religious Experience" classified religious experience into four categories: (a) the confirming experience, (b) the responsive experience, (c) the ecstatic experience, and (d) the revelational experience. Hood (1973) commented that because religious experience has been difficult to conceptualize, at least, one investigator (Fichter, 1969) suggested that it be excluded from the scientific measure of religiosity. Other investigators, however, have argued persuasively that such intense personal religious experiences are the very essence of religion and accordingly cannot be excluded from any analysis of religious commitment (Clark, 1965; Hood, 1972b; James, 1958; Maslow, 1964; Stace, 1960). Hood (1970, 1971, 1972a) demonstrated a positive relationship between reported religious experience and intrinsic religious orientation.

In the Christian tradition, to which most of the subjects in the present study were exposed, the central issue of religious experience is generally defined as conversion, rebirth, or regeneration. This concept is derived from the dialogue between Jesus and Nicodemus (recorded in John, Chapter 3 in the Bible). When Nicodemus asked, "Master, what must I do to inherit eternal life?" Jesus responded, "You must be born again." The measurement of religious experience in this study will limit itself to this concept. The evidence (or lack of it) will be determined simply by self-report. Glock (1973) stated, "How does one determine when a person has 'really' taken up a different perspective? The most obvious evidence, of course, is his own declaration that he has done so" (p. 30).

A significant measure of a student's belief or faith in God would not so much be whether or not a God exists as the degree to which his life is affected by a God. This would have to be measured in such a way that students of a variety of faiths could respond accurately.

After reviewing a number of alternatives of defining and measuring religiosity, including the five dimensions posited by Glock and Stark, the writer considered the results of more recent studies and chose to emphasize three relatively independent dimensions: belief, devotion, and experience. The writer, however, decided to use the consequence dimension as a dependent measure by ascertaining whether or not the student behaviors observed by teachers would be significantly different between students who were religious and those who were not.

Values

For years religious leaders, in particular, have maintained that the religiously devout have a life purpose and values differing significantly from the non-religious. Studies cited earlier suggest that there is evidence to support such an assumption. In the writer's opinion, many of these studies defined religiosity somewhat simplistically and in most cases gathered information from self-reports only. This study includes the opinions of second persons, namely, teachers.

In order to measure life purpose and values and to understand the results, it is imperative that the definitions used are clearly stated. The following section outlines the attempts made by various scholars and the operational definitions used in this study.

Definition. Values are frequently regarded as being something vague and ambiguous, defined and used quite differently by various people. Rescher (1969) stated that "philosophers and social scientists concerned with value questions have long recognized the need for a more precise value terminology to facilitate the exact formulations needed in scholarly and scientific contexts" (p. 1). Rescher (1969) maintained that a "precise value terminology" has not yet been developed. This study must, at least, include the results of efforts made by various scholars to develop greater precision in the definition of values, and specify which have been utilized here.

Kluckhohn (1951) defined a value as "a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means, and ends of action"

(p. 395). He added that values may have several dimensions: (a) modality: positive and negative values; (b) content: aesthetic, cognitive, moral; (c) intent: modal, instrumental, goal; (d) generality: specific, thematic; (e) intensity: categorical, preferential; (f) explicitness; (g) extent: idiosyncratic, group; and (h) organization: the hierarchy of values. Dabrowski (1967) referred to "levels" of values, ranging from lower, more instinctual levels to higher, more human levels.

Kluckhohn (1954) added the following distinction:

> Values differ from ideas and beliefs by the feeling which attaches to values and by the commitment to action in situations involving possible alternatives. If you are committed to act on a belief, then there is a value element involved. The following crude schematization is suggestive: (1) This is real or possible (belief); (2) this concerns me or us (interest); (3) this is good for me or us, this is better than something else that is possible (value). Belief refers primarily to the categories, "true" and "false"; "correct" and "incorrect." Value refers primarily to "good" and "bad"; "right" and "wrong." (p. 432)

Crysdale and Beattie (1973) seemed to agree that "the value systems and ideologies of culture define what is true, good, and proper for human society, and hence provide, patterns of behavior necessary for collective survival and a gratifying life for individuals" (p. 44).

The concept of "goodness" and "badness" of values suggests an "oughtness," as implied by Morris (1956) when he stated that value may originate within society, which demands that we behave in certain ways that benefit and do not harm others. Rescher (1969) stressed this as well: "values are founded upon a vision of how life ought to be lived" (p. 10). "Values, then, are statements about what 'ought to be'" (Glock & Stark, 1965, p. 7). Following the reasoning implied in the above definitions, it appears obvious that a schism exists between the "ideal" and the "real." Coleman and Hammen (1974) acknowledged this in their distinction between conceived values as "conceptions of the ideal" and operative values as the "criteria or value assumptions according to which action choices are actually made" (p. 489).

A number of researchers refer to the concept that nothing can really be called a value unless it meets a number of rigorous standards. The emphasis is on the process by which people arrive at their values rather than the content of these values; this is generally referred to as the "Values Clarification" approach. Simon (1974) mentioned the following processes or standards by which to judge if something is a value or not: (a) chosen freely; (b) chosen from among alternatives; (c) chosen after due reflection; (d) prized and cherished; (e) publicly affirmed; (f) acted upon; and (g) part of a pattern that is a repeated action (p. xv). Simon (1974), in fact, stated that "anything that does not meet all seven standards is not a value but a value-indicator" (p. xiv).

Rokeach (1973) makes the following assumptions regarding the nature of human values:

1. The total number of values that a person possesses is relatively small;

2. All men everywhere possess the same values to different degrees;

3. Values are organized into value systems;

4. The antecedents of human values can be traced to culture, society and its institutions, and personality;

5. The consequences of human values will be manifested in virtually all phenomena that social scientists might consider worth investigating and understanding (p. 3).

Bem (1970) understood a value to be a "primitive preference for or a positive attitude toward certain end-states of existence (like equality, salvation, self-fulfillment, or freedom) or certain broad modes of conduct (like courage, honesty, friendship, or chastity)" (p. 16). Rokeach (1967) agreed with this view and elaborated.

> Values on the other hand have to do with modes of conduct and end-states of existence. To say that a person "has a value" is to say that he has an enduring belief that a specific mode of conduct or end-state of existence is personally and socially preferable to alternative modes of conduct or end-states of existence. Once a value is internalized it becomes, consciously or unconsciously, a standard or criterion for guiding action, for developing and maintaining attitudes . . . for justifying one's own and other's actions and attitudes. (p. 5)

In a fairly recent writing, Rokeach (1973) summarized his view of values as follows.

> To say that a person has value is to say that he has an enduring prescriptive or proscriptive belief that a specific mode of behavior or end-state of existence is preferred to an opposite mode of behavior or end-state. This belief transcends attitudes toward objects and toward situations; it is a standard that guides and determines action, attitudes toward objects and situations, ideology, presentations of self to others, self with others, and attempts to influence others. Values serve adjustive, egodefensive, knowledge, and self-actualizing functions. Instrumental and terminal values are related, yet are separately organized into relatively hierarchical organizations along a continuum of importance. (p. 25)

In summary, Rokeach makes a distinction between preferable end-states of existence, between values representing means and ends, between instrumental and terminal values.

The present study has relied mainly on Rokeach's definition and categorization.

Measurement. Von Mering (1961) stated that "the range of possible values as shown by a given culture from which an individual can theoretically choose is very large and will probably transcend his own personal life experience" (p. 243). Numerous attempts have been made to categorize these values into systems and hierarchies, which in turn, were to make the measurement of values much simpler.

Kluckhohn and Strodtbeck (1961) used the idea "Value Orientations;" others, such as Maslow (1959, 1964), Dabrowski (1967), and Frankl (1967) referred to a "hierarchy of values." A hierarchy suggests that a person may choose one value over another, thus forming a hierarchy or ordering of values. Consequently, according to Rokeach (1967), a person's value system may represent "a learned organization of rules for making choices and for resolving conflicts" (p. 7).

Several different ways of classifying and measuring values have been formalized. Morris (1956) presented 13 conceptions of the good life, or 13 possible "ways to live." Included are values advocated and defended in the various ethical and religious systems of the world. An individual responding to the "ways to live" is to indicate in the margin how much he likes or dislikes each of the 13 ways. A scale of numbers from one to seven, from "I dislike it very much" to "I like it very much" is used.

For many years one of the most frequently used systems for categorizing values was Allport, Vernon, and Lindzey's Study of Values. The manual for the Study of Values points out that the theoretical man may be described as a seeker of truth whose values are more objectively, rationally, and cognitively based. Economic values are utilitarian and practical, being primarily business values. Those for the aesthetic scale represent art and beauty as found in daily life with a strong emphasis on the individual and his freedom. The values for the social scale center around service to and respect or love for people as the purpose behind all behavior. The political man is interested in the power motive and manipulation of people as a direct basis for personal activities. In addition to the usual meaning, religious values indicate the individual who seeks to comprehend the cosmos as a whole, to attune himself to life in all its forms.

Using his distinctions between instrumental and terminal values, Rokeach (1967) listed two separate value systems in his Value Survey, each with a rank-ordered structure of its own, but functionally and cognitively connected. Rokeach referred to the two value systems as terminal values and instrumental values. The former suggest end-states of existence; the latter suggest modes of conduct. He estimated that the total number of terminal values that a grown person possesses is about 18 and that the total number of instrumental values is several times that number. Rokeach limited these to 18 as he felt it would be difficult to keep more in mind at any single time.

The Value Survey is similar to a projective test in that the subject can refer only to his own internalized system of values in ranking these two groups of 18. Rokeach maintains that there is a systematic relationship between the reported behavior of subjects and whether they have ranked a given value very high or very low. Beech and Schoeppe (1974) administered the Value Survey to over 700 students in Grades 5, 7, 9, and 11 and found it to be a suitable instrument which can be used with students at these age levels.

Rokeach has been engaged in a wide range of research using the Value Survey to examine values similarities and differences of persons from various political organizations, personality types, religious orientations, and so forth. Many of these studies are summarized in The Nature of Human

Values (Rokeach, 1973). The Value Survey has also been used by various others in a variety of ways. It has been used as a predictor of employee honesty in a corporate setting (Shotland & Berger, 1970); to investigate the stability of students' value systems over a period of time (Feather, 1971); to look at the instrumental and terminal values of perspective teachers (Thomson, 1974); to study how college males ranked the terminal values and how this compared with their perceived paternal values (Lopez, 1975); and to examine the relationship between values and smoking behavior (DeSeve, 1976).

As mentioned earlier, the writer has relied heavily on Rokeach's definition and categorization of values. It appeared most appropriate to use the Rokeach Value Survey as a measuring instrument in order to maintain theoretical consistency. As noted, the Value Survey has been widely used for various groups of people, including students in a variety of grade levels.

Purpose in Life

Definition. The term "Purpose in Life" or "Meaningfulness" was defined by Frankl (1963). Frankl held that the secret of all worthwhile existence is found in meaning and that the basic cause of human deterioration is loss of meaning. He maintained that the striving to find a meaning in one's life is the primary motivational force in man. Frankl referred to a "will to meaning" in contrast to Freud's "will to pleasure," or Adler's "will to power." According to Frankl, meaning is not only an emergence from existence itself but rather something confronting existence. It is something not invented by ourselves, but rather detected. Frankl maintained that meaning cannot be achieved by attaining a state of "self-actualization," as suggested by Maslow. Ultimate meaning, according to Frankl, must transcend the individual. A person may find this in a cause to which he commits hemself, a person whom he loves, or in his God.

When describing man's purpose in life, Frankl (1967) maintained that the traditions that once buttressed man's behavior are now rapidly diminishing. "No instinct tells him what he ought to do; soon he will not know what he wants to do" (p. 168). This psychological state of meaninglessness is referred to by Frankl as the "existential vacuum." Ellenberger (1958) stated that such a condition arises not so much from repressed traumata, a weak ego, or life-stress, but rather from the individual's inability to see meaning in life, so that he lives an inauthentic existential modality. To have a definite purpose or meaning in life would suggest living in an authentic modality of existence or possessing a sense of unique identity. Frankl believes that man seeks primarily to find meaning and purpose in human existence. When such purpose is not found, life is characterized by a state of emptiness, manifested chiefly by boredom.

Values and Purpose in Life. Outlined below is a brief review of the relationship between values and purpose, in order to clarify why these two concepts are included in a single study.

Berdie, Layton, Sivanson, and Hagenah (1963) stated that "values, perhaps more than any other concept used by psychologists, refer to the life philosophy of the person--his style of life, his attitudes toward the world about him" (p. 50). Allport (1955) suggested that values which are geared to long-range goals "exert a present dynamic effect upon daily conduct and in so doing direct the course of becoming" (p. 177). It is quite conceivable then, that an individual's values would be related to his long-range goals and to his life purpose or his reason for living. On the other hand, it also appears likely that a person's life purpose would influence his values. Data about these two aspects of an individual's life should provide a wider range of information in a related area than either one aspect would do. "We know a person best if we know what kind of future he is bringing about and his molding of the future rests primarily on his personal values" (Allport, 1961, p. 454). Wheelis (1958) also referred to the inter-relatedness of values and life purpose in his definition of a coherent sense of self-identity.

> It depends upon the awareness that one's endeavors and one's life make sense. It depends also on stable values and upon the conviction that one's actions and values are harmoniously related. It is a sense of wholeness, of integration. (p. 19).

In a similar fashion, Von Mehring (1961) maintained that "values are involved in man's constant and recurrent search for the ultimate meaning of his existence and his activity to maintain it" (p. 68).

Measurement of Purpose in Life. To demonstrate his thesis, Frankl (1960) utilized a rather informal series of questions which he evaluated clinically, apparently depending heavily on Item 3 ("Do you feel that your life is without purpose?").

Kotchen (1960) identified seven characteristics of the kind of life meaning which is supposed to be present in good mental health (such as uniqueness and responsibility) and constructed an attitude scale with items representing each of these seven categories. His scale, however, had some open-end items which could be quantified only by a rating code, and three items applied only to hospital patients.

Crumbough and Mabolick (1964), with the cooperation of Frankl, conducted pilot studies, comparing the Frankl Questionnaire and a large number of test items designed to evoke responses believed related to the degree to which the individual experienced purpose in life. The items were scaled according to the Likert technique except that the quantitative extremes of each item also included qualitative phrases which seemed appropriate with the extremes of the attitude suggested. The final product of this study was the Purpose In Life Test which contained 22 items that proved to have a high relationship with the Frankl Questionnaire, and thus should prove to be a valid measure of degrees of "existential frustration."

Student Evaluation Form. Some of the literature cited earlier suggested that values may demonstrate a dichotomy between "ought" and "is;" between what an individual might be striving for and what he has actually attained at present. Some individuals may question whether the results of a person's description of his values may not be confused between these two dimensions. It is the writer's opinion that the "oughtness" may be especially reflected when a study is made of members of a particular religious denomination or educational institution that expects members to be governed by a clearly specified code of values.

It may also be suggested that an instrument such as the Value Survey is rather transparent and that subjects may quite easily manipulate the results to correspond to whatever they choose. A variety of methods have been used in research to check the relationship of results obtained on a pencil and paper instrument to some "real life" criterion.

Shotland and Berger (1970) administered a questionnaire, including the Value Survey to 131 employees. Upon completing the questionnaire, 39% of the subjects returned the scoring pencils that had been distributed to them and 61% did not. They found that those subjects who returned the pencils had ranked "Honest" as being significantly more important to them (p=.008).

Homant and Rokeach (1970) gave 12th grade students an opportunity to cheat on an exercise. These 12th graders were also asked to rank 12 instrumental values for importance. Homant and Rokeach found that "Honest" rankings correlated more highly with cheating in the classroom than did any of the remaining 11 instrumental values--all such correlations with "Honest" being in the theoretically expected direction.

While these studies indicate a positive correlation between pencil and paper exercises and observed behaviors, no other variables have been included. It could be suggested, for example, that religious students would feel a greater "oughtness" to rank highly certain values, ordinarily considered to be important by religious leaders. The writer, therefore, considered some form of behavior rating an important aspect of the study.

In the present study an attempt was made to ascertain if at least some of the differences in students' value choices had been observed by teachers. The Likert-type Teacher Evaluation Form (see Appendix A) was constructed with the assistance of a number of high school teachers not included in the study. The instrument was designed to assure a reasonable differentiation among students as well as teacher satisfaction that their knowledge of the students allowed them to express a relatively accurate judgement.

Summary

The definition of religiosity was outlined as an evolutionary process in which various researchers made their contributions to make the present multi-dimensional definition possible. The writer chose to emphasize three dimensions.

Faith (or orthodoxy) was measured by the Thurstone Attitude Toward God Scale. Other information was obtained from biographical data. The definition and measurement of values followed Rokeach's Value Survey. The Purpose In Life Test was used to examine the degree to which students claimed that life was meaningful to them. Finally, teachers evaluated students regarding their obedience, cheerfulness, helpfulness, honesty, and academic performance. More information regarding the above measuring instruments, the nature of the sample, and the method used to collect the data are presented in the next chapter.

CHAPTER IV

METHODS AND PROCEDURES

Sample

The 268 subjects included in this study were grade 11 students enrolled in three schools in Alberta. Two hundred, twelve students were attending a large urban high school in the City of Edmonton; 38 students were attending a high school in an Edmonton suburb; and 18 students were enrolled at a high school located in a rural district near Edmonton. One school each from an urban, suburban, and rural setting was selected in order to obtain a representative sample of a population living in such various settings.

Instruments

Rokeach Value Survey. Each student was required to rank 36 values arranged in two alphabetically-ordered groups of 18. The first group represents terminal values; the second, instrumental values. Rokeach (1967) developed that test, based on the principle that there is an operational distinction between terminal and instrumental values, that both of these groups of values are functionally interrelated, and that both contribute to the choice behavior of the individual.

The Value Survey has been revised four times. Form A, the original version, was composed of 12 instrumental and 12 terminal values and had test-retest reliabilities of at least .60 after a period of seven weeks. Form D, the fourth version and the one used in this study (see Appendix A), is composed of 18 instrumental and 18 terminal values and has been demonstrated to have a minimum test-retest reliability of .70 with an interval of seven weeks.

Purpose In Life Test. This test (see Appendix A) was developed by Crumbaugh and Maholick (1969) as an attitude scale constructed from the orientation of Logotherapy. The scale is intended as a measure of Frankl's basic concept, "existential vacuum."

Elmore and Chambers (1967) reported a significant negative correlation between the PIL and the Depression scale of the MMPI. Crumbaugh, Lozes, and Shrader (1968) found a significant negative correlation between the PIL and the Anxiety scale on the 16 Personality Factor Test.

The authors report split-half (odd-even) reliability of the PIL as .90 and .92 (Spearman-Brown formula). According to a study based on 1,151 cases reported by Crumbaugh (1968), PIL raw scores from 92 through 112 are in the indecisive range; scores above 112 indicate the presence of definite purpose and meaning in life; scores below 92 indicate the lack of clear meaning and purpose. A mean score of 102, with a standard deviation of 8, was reported.

The Purpose In Life Test consists of 20 items, each to be responded to by indicating personal agreement or disagreement on a 7-point scale. The score is the sum of the ratings on the 20 items.

Thurstone Attitude Toward God Scale. The Attitude Toward God Scale (see Appendix A) is a 22-item, equal-interval instrument that deals with degrees of believing or disbelieving in God. The person's score is the mean of the scale values of all items he has double-checked. If no items are double-checked, his score is the mean of the scale values of the items he has checked. This procedure represents an attempt to measure intensity as well as direction of the attitude.

Thurstone (1929) found a scale-score range from .1 to 10.6, with low scores indicating a strongly religious attitude, high scores indicating a strongly atheistic attitude, with scores about half-way-in-between suggesting a neutral or agnostic attitude.

Likert, Roslow, and Murphy (1934) reported a range of reliability estimates from .84 to .92 for this scale. Shaw and Wright (1967) suggested that Thurstone's construction method should ensure a degree of content validity. They further report that the scale is not greatly influenced by the method of computing scale values (mean versus median), nor the number of intervals or categories.

Fichter (1969) stated that:

> It is commonplace of social researchers that they stratify the population, or universe, under study . . . . On the basis of some composite index of religiosity, people are then classified as "high", "middle", and "low", or are stratified further with even greater refinement of criteria. The line drawn between one stratum and another tends to be "fuzzy" because the total population can be arranged on a continuum of individuals from highest to lowest--otherwise the "edges" of the categories overlap. Nevertheless, we are able to develop categories that distinguish the dormant parishioners from the marginal, and both of these from the nuclear and modal. (p. 175)

For the purpose of this study, a mean score in the lowest one-third of the range (.1--3.6) was considered "positive," a mean score in the middle one-third of the range (3.7--7.2), "neutral," and a mean score in the top one-third of the range (7.3--10.6), was termed "negative." This method of classification is similar to one used by Thurstone, referred to earlier.

The Teachers' Evaluation Scale

This scale (see Appendix A) was developed with the assistance of experienced high school teachers who were not teaching in schools included in the sample. The items selected focused on behaviors consistent with values included in the Rokeach Value Survey and with the study of religiosity in general. The nature of the wording in the version used in the study had been revised to avoid ambiguity of terms, where teachers had indicated such.

Anecdotal Data. This final part of the total questionnaire (see Appendix A) was composed of a variety of items, including "age," "sex," "religious affiliation," "frequency of their parents' church attendance," etc.

The instrument itself was designed with reference to Glock and Stark's (1965) multi-dimensional view of religiosity.

In this study, religiosity was measured mainly by three dimensions, each somewhat narrowly defined: the ideological (faith), the ritualistic (devotional), and the experiential (conversion).

The degree of the subject's faith was measured and defined by using the Thurstone Attitude Toward God Scale. The devotional dimension was indicated by the responses to

#7--I pray (while not in church), #8--I read the Bible, #9--I read other religious literature. The experiential aspect was determined by the subject's response to #16--Have you experienced what is sometimes referred to as: being converted, being born again, a rebirth, being saved.

Procedure

The present writer went to each of the classes personally to administer the test instruments. The classroom teachers had been informed to expect "a fellow from the university who wished to do some research about values." After having introduced "this person from the university," in most cases the teacher left the classroom to complete the "Teacher Evaluation Form." The writer then informed the students that the test instruments would include some questions frequently considered rather personal, and that he hoped they would simply respond "as it is" in order for the results to be as valid as possible. Students were also informed that the task was a voluntary one; that anyone who wished not to complete the papers could hand them in blank.

While students completed the test instruments, the writer circulated a paper on which students recorded the number on their test instrument and their name. This was necessary to match the correct Teacher Evaluation Form with the appropriate students' papers. This procedure was used to assure anonymity as much as possible.

Most students completed their papers in approximately 30 minutes.

While students were informed that the task of completing the test instruments was a voluntary one, only one student preferred not to complete them. The results of six other students, however, could not be included in the analysis of data because they had failed to complete one or more parts of the questionnaire. For these, as well as for a number of other students, the rank ordering of values on the Rokeach Value Survey seemed to present the greatest difficulty. Several students commented that the questionnaire was "rather religious," however, with the one exception noted above, the students did not appear reluctant to respond to questions even of a personal religious nature. A number of students commented, in fact, that they had found the task helpful because it had made them "take a good look at themselves."

Analysis of Data

The analysis compared the variability of scores within a group to the variability of scores between groups. An *F*-ratio was computed which signified whether some significant differences existed between the responses made by the groups being compared. Where significant differences were observed, the Scheffè test of multiple comparisons (Scheffè, 1959) was applied to determine which of the ordered pairs of means differed significantly. While a number of tests of post-hoc multiple comparisons exist, Hays (1973) claimed that the Scheffè method "has advantages of simplicity, applicability to groups of unequal sizes, and suitability for any comparison. This method is also known to be relatively insensitive to departures from normality and homogeneity of variance" (p. 606). Ferguson (1971), referring to a number of multiple-comparison procedures, stated that "the Scheffè method in any experiment will lead to the smallest number of significant differences" (p. 274). Both Scheffè (1959) and Ferguson (1971) stated that many researchers use the .10 level of significance with the Scheffè method. The writer also chose to use the .10 level of significance in this study.

CHAPTER V

DISCUSSION OF RESULTS

As was mentioned earlier, the main purpose of this study was to determine whether students who varied in degrees of religiosity demonstrated significant differences in values and differences in their degree of purpose in life and the teachers' observations of students' behaviors. The writer focused particular attention on three dimensions of religiosity: faith (as measured by the Thurstone Attitude Toward God Scale), devotionalism, and conversion. The analysis of other information gathered in the study is presented as Ancilliary Findings.

The hierarchy of values (Rokeach Value Survey) and the degree of purpose in life (Purpose In Life Test) of all students regardless of degrees of religiosity, sex, etc., is presented first. Table 1 indicates the means, standard deviations, and rank order of the terminal values (Rokeach Value Survey).

Freedom, happiness, and true friendship were considered most important by the majority of students, while national security, salvation, and social recognition were ranked as least important. These results generally are consistent with the findings of a study reported by Rokeach (1973) of

TABLE 1

MEAN RANK SCORES ON THE ROKEACH TERMINAL VALUES FOR ALL SUBJECTS

	$\bar{X}$	SD	Rank Order
A Comfortable Life	9.2	4.8	8
An Exciting Life	9.4	5.0	10
A Sense of Accomplishment	8.7	4.3	6
A World At Peace	7.9	4.9	4
A World of Beauty	11.2	4.5	15
Equality	9.9	4.9	12
Family Security	8.2	4.5	5
Freedom	6.0	4.1	1
Happiness	6.1	4.2	2
Inner Harmony	10.2	5.1	13
Mature Love	9.7	4.8	11
National Security	14.0	4.0	18
Pleasure	10.5	4.5	14
Salvation	13.2	5.9	17
Self-Respect	9.3	4.8	9
Social Recognition	12.8	4.6	16
True Friendship	6.1	4.1	3
Wisdom	8.9	4.8	7

American youth, similar in age to the students in the present study. Rokeach reported that the youth in his study also considered a world at peace (ranked as most important) and equality as high on the list of priorities. It is possible that because military involvement in Vietnam and racial problems within the country have been major concerns in the United States within the past decade, these youth were more conscious of valuing peace and equality than Canadian youth.

Table 2 presents the means, standard deviations, and rank order on the instrumental values (Rokeach Value Survey). The majority of the students considered honest, responsible, and loving as being most important, and obedient, imaginative, and intellectual as least important. These results are also very similar to the value choices of American youth studied by Rokeach. The American youth, however, included ambitious as being very important to them.

Table 3 presents the mean scores and the standard deviations for each of the five dimensions on which teachers were asked to rate the students.

TABLE 2

MEAN RANK SCORES ON THE ROKEACH INSTRUMENTAL VALUES FOR ALL SUBJECTS

	$\bar{X}$	SD	Rank Order
Ambitious	8.1	4.9	5
Broadminded	8.9	4.9	7
Capable	10.8	4.5	14
Cheerful	8.0	4.8	4
Clean	10.5	5.0	13
Courageous	10.4	5.2	12
Forgiving	8.5	4.9	6
Helpful	9.6	4.7	10
Honest	5.4	4.4	1
Imaginative	12.5	4.9	17
Independent	9.1	5.5	8
Intellectual	11.9	5.1	16
Logical	11.7	4.8	15
Loving	6.6	4.4	3
Obedient	12.9	4.1	18
Polite	9.4	4.7	9
Responsible	6.5	3.8	2
Self-Controlled	9.7	5.0	11

TABLE 3

MEAN SCORES ON TEACHER EVALUATIONS

FOR ALL SUBJECTS

	$\bar{X}$	SD
Obedient	5.7	1.1
Cheerful	5.4	1.1
Helpful	5.4	1.2
Honest	5.4	1.2
Academic Performance	4.5	1.3

In general, the teachers had a tendency to rate students "above average." A score of 4 was considered neutral or average. The data indicated, however, that the teachers followed a relatively normal distribution when assessing academic performance. Likely this is a result of experience with evaluating students' performance in situations where the results include a wide range.

Table 4 reports the mean and standard deviation obtained on the Purpose In Life Test.

TABLE 4

MEAN SCORES ON PURPOSE IN LIFE TEST FOR ALL SUBJECTS

	$\bar{X}$	SD
Purpose In Life Test	104.6	12.6

As mentioned earlier, Crumbaugh (1968) suggested that scores between 92 and 112 are in the indecisive range; with scores below 92 indicating the lack of a clear meaning and purpose, while scores above 112 suggest the presence of a definite purpose and meaning in life. The results of the present study are fairly consistent with the findings of Crumbaugh's study. He reported a mean score of 102 with a standard deviation of 8. The subjects in Crumbaugh's study included both youth and adults. The slightly higher mean score (purpose somewhat clearer) and greater variance in the present study may reflect both youth's idealism and ambivalence.

Generally, the students in this study demonstrated a hierarchy of values and a degree of purpose in life similar to youth in other research mentioned.

Male/Female

Results from analyzing the data with regards to sex differences are presented in Tables 5 to 8.

Strommen (1963) found that sex differences were responsible for the largest number of differences in values chosen by youth. A review of Tables 5 and 6 indicates that the males and females in the present study vary significantly on the importance given to many of the values.

Terminal value means for male and female (Table 5). Males considered the following terminal values significantly more important than did the females: a comfortable life (p=.001), an exciting life (p=.002), a sense of accomplishment (p=.01), pleasure (p=.001), and social recognition (p=.001).

The females considered the following terminal values significantly more important than did the males: a world at peace (p=.002), a world of beauty (p=.007), equality (p=.001), happiness (p=.06), inner harmony (p=.001), and true friendship (p=.07).

Instrumental value means for male and female (Table 6). The males considered the following instrumental values significantly more important than did the females: ambitious (p=.001), capable (p=.02), logical (p=.001), and self-

TABLE 5

TERMINAL VALUE MEANS FOR MALE AND FEMALE SUBJECTS

	Male n=147		Female n=121		
	$\overline{X}$	SD	$\overline{X}$	SD	p
A Comfortable Life	8.2	5.0	10.3	4.5	.001
An Exciting Life	8.0	5.0	9.9	4.8	.002
A Sense of Accomplishment	8.1	4.4	9.4	4.1	.01
A World At Peace	8.8	5.0	6.9	4.7	.002
A World of Beauty	11.9	4.4	10.4	4.6	.007
Equality	11.1	4.6	8.5	4.9	.001
Family Security	8.0	4.5	8.6	4.8	-
Freedom	6.1	4.0	5.9	4.2	-
Happiness	6.5	4.3	5.6	4.1	.06
Inner Harmony	11.2	5.1	9.0	4.8	.001
Mature Love	9.4	4.8	10.0	4.8	-
National Security	14.1	4.0	13.8	4.0	-
Pleasure	9.5	4.5	11.7	4.2	.001
Salvation	13.0	5.9	13.4	5.9	-
Self-Respect	9.7	4.7	8.8	4.9	-
Social Recognition	11.9	4.9	13.8	3.9	.001
True Friendship	6.5	4.4	5.6	3.8	.07
Wisdom	8.9	5.0	8.9	4.7	-

TABLE 6

INSTRUMENTAL VALUE MEANS FOR MALE AND FEMALE SUBJECTS

	Male		Female		
	$\bar{X}$	SD	$\bar{X}$	SD	p
Ambitious	7.0	4.8	9.5	4.6	.001
Broadminded	9.0	4.5	8.8	5.2	-
Capable	10.2	4.8	11.5	4.0	.02
Cheerful	8.9	4.9	7.1	4.6	.002
Clean	10.7	5.1	10.3	5.0	-
Courageous	10.3	5.1	10.5	5.3	-
Forgiving	9.8	4.9	6.9	4.3	.001
Helpful	10.1	4.9	8.9	4.5	.04
Honest	6.1	4.8	4.5	3.8	.003
Imaginative	12.4	5.1	12.7	4.6	-
Independent	9.1	5.5	9.2	5.4	-
Intellectual	11.6	5.1	12.3	5.0	-
Logical	10.9	5.2	12.8	4.1	.001
Loving	7.1	4.5	6.1	4.3	.06
Obedient	12.8	4.0	13.2	4.4	-
Polite	9.4	5.0	9.5	4.5	-
Responsible	6.3	4.0	6.7	3.7	-
Self-Controlled	9.2	5.0	10.5	5.0	.03

TABLE 7

MEANS OF ITEMS ON TEACHERS' EVALUATIONS FOR MALE AND FEMALE SUBJECTS

	Male		Female		p
	$\bar{X}$	SD	$\bar{X}$	SD	
Obedient	5.5	1.2	5.9	1.0	.02
Cheerful	5.3	1.2	5.6	1.0	.02
Helpful	5.2	1.3	5.6	1.0	.04
Honest	5.3	1.2	5.6	1.1	.03
Academic Performance	4.5	1.4	4.6	1.2	-

TABLE 8

MEANS OF SCORES ON PURPOSE IN LIFE TEST FOR MALE AND FEMALE SUBJECTS

	Male		Female		p
	$\bar{X}$	SD	$\bar{X}$	SD	
Purpose In Life Test	104.4	11.4	104.9	14.0	-

controlled ($\underline{p}$=.03).

The females considered the following instrumental values significantly more important than did the males: cheerful ($\underline{p}$=.002), forgiving ($\underline{p}$=.001), helpful ($\underline{p}$=.04), honest ($\underline{p}$=.003), and loving ($\underline{p}$=.06).

Rokeach (1973) states that

> we may reasonably expect to find many differences associated with sex, since there is a great deal of evidence to suggest that society socializes men and women to play their sex-roles very differently. Men, for example, are conditioned to place a higher value on achievement and intellectual pursuits; women are conditioned to place a higher value on love, affiliation, and family. (p. 57)

While the differences exhibited by the students in this study generally are consistent with Rokeach's findings regarding sex differences, there is at least one exception which is significant to this study. Rokeach reported that females were more oriented toward religious values, an observation made from their ranking salvation as being of more importance than reported by males. In this study, salvation was ranked equally by both sexes.

Teachers considered female students to be significantly more obedient, cheerful, helpful, and honest than their male counterparts (see Table 7). The girls had ranked these instrumental values as being of relatively greater importance than the boys. The teachers, however, made no distinction regarding academic performance.

Gupta (1972) reported that female high school students scored higher on meaningful life and religious participation scales. Female subjects in this study did not rank salvation significantly higher than did males, nor is their score higher on the Purpose In Life Test (see Table 8). This might suggest that a relationship exists between the degree of religiosity and the extent to which a person finds meaning in life.

Faith, Values and Purpose In Life

The Thurstone Attitude Toward God Scale was used to determine degrees of faith. Students were placed into three categories--positive, neutral, and negative--according to their scores on this test. Those in the positive category obtained scores between .1 and 3.6. The statements reflected that individuals in this category believe that God is a very significant influence in their lives; that they frequently seek His guidance in making decisions. The neutral group, with scores ranging from 3.7 to 7.2, may be considered to take an agnostic stance; subjects in this category are not opposed to a faith in God yet do not believe that He is a significant influence in their lives. The ones in the negative group obtained scores from 7.3 to 10.6. These individuals identified with an atheistic view, and generally were considered opposed to faith in God.

The value choices these three groups of students made, measured by the Rokeach Value Survey, are shown in Tables 9 to 12.

Terminal Value Means for Three Groups on Thurstone Attitude Toward God Scale (Table 9).

1. The positive group considered a comfortable life significantly less important (p=.002, .001) than the neutral and negative groups.

2. The positive group considered an exciting life significantly less important (p=.03, .001) than the neutral and negative groups. The neutral group considered it significantly less important (p=.04) than the negative group.

3. The positive group considered inner harmony significantly more important (p=.03) than the neutral group.

4. The positive group considered pleasure significantly less important (p=.01, .001) than both the neutral and negative groups. The neutral group also considered it significantly less important (p=.03) than the negative group.

TABLE 9

TERMINAL VALUE MEANS FOR THREE GROUPS (THURSTONE ATTITUDE TOWARD GOD SCALE)

	Positive (1) *n*=71		Neutral (2) *n*=134		Negative (3) *n*=63		*p*		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
A Comfortable Life	11.3	4.8	8.9	4.8	7.5	4.7	.002	-	.001
An Exciting Life	10.7	4.2	8.8	5.2	6.9	4.7	.03	.04	.001
A Sense of Accomplishment	9.5	4.5	8.6	4.2	8.0	4.2	-	-	-
A World At Peace	7.6	4.9	7.6	5.1	8.9	4.6	-	-	-
A World of Beauty	11.0	4.4	11.0	4.5	12.0	4.7	-	-	-
Equality	9.5	4.9	9.8	5.0	10.5	4.7	-	-	-
Family Security	7.7	4.4	8.4	4.6	8.5	4.5	-	-	-
Freedom	6.4	4.4	5.7	3.7	6.2	4.4	-	-	-
Happiness	6.4	4.4	5.9	4.2	6.2	4.1	-	-	-
Inner Harmony	8.9	5.0	10.9	5.0	10.2	5.2	.03	-	-
Mature Love	10.7	5.2	9.4	4.6	9.1	4.6	-	-	-
National Security	13.6	4.0	13.9	4.2	14.5	3.3	-	-	-
Pleasure	12.3	3.9	10.4	4.5	8.6	4.5	.01	.03	.001
Salvation	6.8	5.9	15.4	3.5	16.5	2.8	.001	-	.001
Self-Respect	9.9	5.1	8.9	4.7	9.5	4.6	-	-	-
Social Recognition	14.5	4.0	12.3	4.7	12.0	4.5	.004	-	.008
True Friendship	7.1	4.1	5.7	4.0	5.9	4.4	-	-	-
Wisdom	7.7	4.8	9.1	4.8	10.0	4.8	-	-	.02

TABLE 10

RANK ORDERING OF TERMINAL VALUES ACCORDING TO THREE GROUPS (THURSTONE ATTITUDE TOWARD GOD SCALE)

	Positive	Neutral	Negative
A Comfortable Life	15	9	5
An Exciting Life	13	7	4
A Sense of Accomplishment	9	6	6
A World At Peace	5	4	9
A World of Beauty	14	15	15
Equality	10	12	14
Family Security	7	5	7
Freedom	2	1	3
Happiness	3	3	2
Inner Harmony	8	14	13
Mature Love	12	11	10
National Security	17	17	17
Pleasure	16	13	8
Salvation	1	18	18
Self-Respect	11	8	11
Social Recognition	18	16	16
True Friendship	4	2	1
Wisdom	6	10	12

TABLE 11

INSTRUMENTAL VALUE MEANS FOR THREE GROUPS (THURSTONE ATTITUDE TOWARD GOD SCALE)

	Positive (1) n=71		Neutral (2) n=134		Negative (3) n=63		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Ambitious	8.8	4.8	8.3	5.0	6.9	4.7	-	-	-
Broadminded	9.4	5.0	8.4	4.6	9.6	5.2	-	-	-
Capable	11.0	4.1	11.0	4.5	9.9	5.0	-	-	-
Cheerful	8.2	4.9	8.2	4.9	7.6	4.6	-	-	-
Clean	10.5	4.8	10.7	5.1	10.2	5.3	-	-	-
Courageous	9.9	4.9	10.8	5.2	10.2	5.4	-	-	-
Forgiving	6.6	4.3	8.5	4.8	10.7	4.8	.03	.008	.001
Helpful	8.3	4.4	10.4	4.6	9.4	5.1	.01	-	-
Honest	4.7	3.9	5.0	4.4	7.1	4.6	-	.006	.008
Imaginative	13.4	4.7	12.3	5.0	12.1	4.9	-	-	-
Independent	10.7	5.9	8.5	5.1	8.7	5.5	.02	-	-
Intellectual	12.2	4.9	11.8	5.2	11.8	5.1	-	-	-
Logical	12.4	4.7	11.7	4.8	11.1	4.9	-	-	-
Loving	6.7	4.7	6.5	4.4	6.8	4.2	-	-	-
Obedient	12.1	4.4	13.2	4.1	13.5	3.8	-	-	-
Polite	10.2	4.9	8.9	4.7	9.7	4.6	-	-	-
Responsible	6.6	3.8	6.7	4.0	6.1	3.6	-	-	-
Self-Controlled	9.4	4.8	10.1	5.0	9.3	5.3	-	-	-

TABLE 12

RANK ORDERING OF INSTRUMENTAL VALUES ACCORDING TO THREE GROUPS (THURSTONE ATTITUDE TOWARD GOD SCALE)

	Positive	Neutral	Negative
Ambitious	7	5	3
Broadminded	8	6	9
Capable	14	14	11
Cheerful	5	4	5
Clean	12	12	13
Courageous	10	13	12
Forgiving	3	7	14
Helpful	6	11	8
Honest	1	1	4
Imaginative	18	17	17
Independent	13	8	6
Intellectual	16	16	16
Logical	17	15	15
Loving	4	2	2
Obedient	15	18	18
Polite	11	9	10
Responsible	2	3	1
Self-Controlled	9	10	7

5. The positive group considered salvation significantly more important (*p*=.001, .001) than both the neutral and negative groups.

6. The positive group considered social recognition significantly less important (*p*=.004, .008) than both the neutral and negative groups.

7. The positive group considered wisdom significantly more important (*p*=.02) than the negative group.

Rank Ordering of Terminal Values for Three Groups on Thurstone Attitude Toward God Scale (Table 10). All students agreed that freedom, happiness, and true friendship are among the most important terminal values. All agreed that national security and social recognition are among the least important. The most distinguishing factor is the extreme differences ascribed to salvation; the positive group ranked it as being most important, while the others ranked it least important.

Instrumental Value Means for Three Groups on Thurstone Attitude Toward God Scale (Table 11).

1. The positive group considered forgiving to be significantly more important (*p*=.03, .001) than both the neutral and the negative groups. The neutral group also considered it more important (*p*=.008) than the negative

group. It should be noted, however, that, as reported in Table 16, the differences observed here may, at least in part, be the result of the sexes responding significantly differently.

2. The positive group considered helpful significantly more important (p=.01) than the neutral group.

3. The positive group considered honest significantly more important (p=.008) than the negative group. The neutral group also considered it significantly more important (p=.006) than the negative group.

4. The positive group considered independent to be significantly less important (p=.02) than the negative group.

Rank Ordering of Instrumental Values for Three Groups on Thurstone Attitude Toward God Scale (Table 12). All three groups of students agreed that to be honest, loving, and responsible are among the most important values. All agreed that to be imaginative, intellectual, and obedient are among the least important.

Means of Items on Teachers' Evaluations for Three Groups on Thurstone Attitude Toward God Scale (Table 13). Table 13 includes a division of the students into the three categories, positive, neutral, and negative, based on the Thurstone

Attitude Toward God Scale, and shows the results of the teachers' evaluations.

TABLE 13

MEANS OF ITEMS ON TEACHERS' EVALUATIONS FOR THREE GROUPS (THURSTONE ATTITUDE TOWARD GOD SCALE)

	Positive n=71		Neutral n=134		Negative n=63		p		
	X	SD	X	SD	X	SD	1-2	2-3	1-3
Obedient	5.9	1.8	5.7	1.1	5.5	1.1	-	-	.05
Cheerful	5.5	1.4	5.5	1.1	5.3	1.0	-	-	-
Helpful	5.5	1.4	5.4	1.1	5.2	1.2	-	-	-
Honest	5.7	1.2	5.5	1.1	5.2	1.3	-	-	.05
Academic Performance	4.9	1.3	4.5	1.3	4.2	1.3	-	-	.01

The teachers evaluated students according to observed obedience, cheerfulness, helpfulness, honesty, and academic performance.

1. The teachers considered the positive groups to be significantly more obedient (p=.05) than the negative group.

2. The teachers considered the positive group to be significantly more honest (p=.05) than the negative group.

3. The teachers considered the positive group to have

a significantly higher academic performance (p=.01) than the negative group.

Mean Scores on Purpose In Life Test for Three Groups on Thurstone Attitude Toward God Scale (Table 14). Table 14 presents the results for the three groups of students (categorized according to the scores on the Thurstone Attitude Toward God Scale) obtained on the Purpose In Life Test.

TABLE 14

MEANS OF SCORES ON PURPOSE IN LIFE TEST FOR THREE GROUPS (THURSTONE ATTITUDE TOWARD GOD SCALE)

	Positive		Neutral		Negative		p *		
	n=71		n=134		n=63				
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Purpose In Life Test	109.9	12.9	102.1	11.7	104.0	12.5	.001	-	.02

The positive group had a significantly higher score on the Purpose In Life Test (p=.001, .02) than both the neutral and negative groups.

Analysis by Sex of Three Groups (Thurstone Attitude Toward God Scale

After the anlaysis of the data had been completed, it was apparent that males and females differed in numerous aspects (reported in Tables 5 to 8). The question that obviously arose was whether the differences found among the students, when grouped according to degrees of religiosity, were related to differences in religiosity or, in fact, could be attributed to differences in sex. A further analysis for differences between males and females was done of the three groups (Thurstone Attitude Toward God Scale). These results are reported in Tables 15 to 18.

While it is evident that in a number of instances the responses made by males and females differ; in general, however, these are isolated cases rather than consistent patterns. In the Rokeach Scale, it is only for the Instrumental value of forgiving that there is a consistent, between-group difference when analyzed by sex. The females, in all three groups, ranked forgiveness as being significantly more important than did the males.

The Negative group, it will be observed, has proportionately more males than females. While this could suggest that between-group differences might thus be the result of a larger number of males in one group than in another, the reality of this being the case appears not to be a major factor when it is observed that throughout the study, the responses, in most cases, form consistent patterns, regardless of the proportion of males and females in the various

TABLE 15

TERMINAL VALUE MEANS FOR MALES AND FEMALES IN THREE GROUPS (THURSTONE ATTITUDE TOWARD GOD SCALE)

	Positive			Neutral			Negative		
	Male n=35	Female n=36	p	Male n=66	Female n-68	p	Male n=46	Female n=17	p
A Comfortable Life	10.8	11.8	-	7.6	10.1	.003	7.2	8.3	-
An Exciting Life	11.2	10.3	-	7.0	10.6	.001	7.0	6.7	-
A Sense of Accomplishment	8.9	10.1	-	8.1	9.1	-	7.5	9.2	-
A World At Peace	7.5	7.8	-	8.7	6.5	.01	9.8	6.3	.006
A World of Beauty	11.0	10.9	-	12.2	9.9	.004	12.2	11.4	-
Equality	9.5	9.5	-	11.7	8.0	.001	11.4	8.2	.02
Family Security	7.3	8.1	-	8.5	8.3	-	7.7	10.8	.01
Freedom	5.7	7.1	-	6.1	5.3	-	6.3	6.0	-
Happiness	7.5	5.3	.03	6.2	5.6	-	6.3	5.9	-
Inner Harmony	10.0	7.8	-	12.1	9.8	.007	10.8	8.6	-

TABLE 15 (CONTINUED)

	Positive			Neutral			Negative		
	Male *n*=35	Female *n*=36	*p*	Male *n*=66	Female *n*=68	*p*	Male *n*=46	Female *n*=17	*p*
Mature Love	10.7	10.7	-	9.2	9.7	-	8.7	9.9	-
National Security	13.9	13.4	-	13.8	14.0	-	14.6	14.2	-
Pleasure	12.3	12.4	-	9.1	11.7	.001	8.0	10.3	-
Salvation	4.9	7.4	-	15.2	15.5	-	16.0	17.6	.04
Self Respect	10.1	9.7	-	9.3	8.4	-	10.0	8.1	-
Social Recognition	14.0	15.0	-	10.9	13.6	.001	11.9	12.4	-
True Friendship	8.3	5.9	.01	5.8	5.6	-	6.2	5.2	-
Wisdom	7.7	7.6	-	9.3	8.9	-	9.3	11.9	-

TABLE 16

INSTRUMENTAL VALUE MEANS FOR MALES AND FEMALES IN THREE GROUPS (THURSTONE ATTITUDE TOWARD GOD SCALE)

	Positive			Neutral			Negative		
	Male _n_=35	Female _n_=36	_p_	Male _n_=66	Female _n_=68	_p_	Male _n_=46	Female _n_=17	_p_
Ambitious	8.1	9.4	-	6.6	10.0	.001	6.6	7.9	-
Broadminded	9.3	9.4	-	8.4	8.4	-	9.7	9.4	-
Capable	11.1	10.9	-	10.2	11.9	.02	9.5	11.1	-
Cheerful	10.0	6.4	.001	8.9	7.5	-	7.9	6.7	-
Clean	10.5	10.4	-	11.4	10.0	-	9.9	11.1	-
Courageous	10.5	9.2	-	10.1	11.4	-	10.6	9.2	-
Forgiving	7.8	5.5	.03	9.8	7.1	.001	11.5	8.5	.03
Helpful	8.7	7.9	-	11.0	9.7	-	9.9	7.9	-
Honest	5.1	4.3	-	6.0	3.9	.007	7.0	7.2	-
Imaginative	13.3	13.4	-	12.0	12.6	-	12.4	11.3	-
Independent	10.5	10.9	-	8.4	8.6	-	8.9	7.9	-

TABLE 16 (CONTINUED)

	Positive			Neutral			Negative		
	Male n=35	Female n=36	p	Male n=66	Female n=68	p	Male n=46	Female n=17	p
Intellectual	11.7	12.7	-	11.5	12.0	-	11.6	12.3	-
Logical	11.1	13.6	.03	11.2	12.2	-	10.3	13.5	.02
Loving	7.4	5.9	-	6.7	6.1	-	7.0	6.2	-
Obedient	11.3	12.8	-	13.2	13.2	-	13.3	14.0	-
Polite	9.3	10.9	-	9.0	8.8	-	9.9	9.4	-
Responsible	6.5	6.7	-	6.6	6.8	-	5.9	6.7	-
Self-Controlled	8.1	10.8	.02	9.8	10.4	-	9.0	10.0	-

TABLE 17

MEANS OF ITEMS ON TEACHERS" EVALUATIONS FOR MALES AND FEMALES IN THREE GROUPS (THURSTONE ATTITUDE TOWARD GOD SCALE)

	Positive			Neutral			Negative		
	Male n=35	Female n=36	p	Male n=66	Female n=68	p	Male n=46	Female n=17	p
Obedient	5.7	6.2	-	5.6	5.7	-	5.3	5.9	.06
Cheerful	5.2	5.8	-	5.4	5.6	-	5.3	5.5	-
Helpful	5.2	5.8	-	5.3	5.5	-	5.2	5.2	-
Honest	5.5	5.8	-	5.4	5.6	-	5.0	5.5	-
Academic Performance	5.0	4.8	-	4.5	4.8	-	4.1	4.5	-

TABLE 18

MEANS OF SCORES ON PURPOSE IN LIFE TEST FOR MALES AND FEMALES IN THREE GROUPS (THURSTONE ATTITUDE TOWARD GOD SCALE)

	Positive			Neutral			Negative		
	Male	Female	p	Male	Female	p	Male	Female	p
Purpose In Life Test	108.3	111.4	-	101.1	103.0	-	106.0	98.6	.04

groups.

It might be considered, at first, that, as studies cited earlier indicate, females frequently are more religious than males, consequently the relatively larger number of males than females in the Negative group, would substantiate such results. Closer examination shows, however, that females, in this group, ranked salvation (Rokeach's measure of religiosity) as being significantly less important than males did.

However, while there is only one value on the Rokeach Scale that has been consistently ranked significantly different when analyzed by sex, there is evidence of some other variance related to sex differences. In general, the teachers have evaluated females as being somewhat more positive than males. The implications of some evidence of sex-related variance must be kept in mind when observing between-group differences.

Discussion. The positive group's view was that a comfortable life, an exciting life, and pleasure are relatively less important to them than they are to the neutral and negative groups. This may suggest that individuals who score high on the religious dimensions consider life as being rather serious and sober. It may also be possible that they consider the values mentioned above as being selfish. The latter may be the reason the positive group considered social recognition as being of less importance.

The positive group's greater emphasis on inner harmony and wisdom, when compared to the others, might suggest that a "religious" person believes it to be important to understand the philosophical and metaphysical aspects of life and of the universe and to live in peace with them.

The obvious difference given to the importance of salvation is very apparent when one considers that the positive group ranked it as being most important (#1) and the neutral and negative groups ranked it as least important (#18) of all terminal values.

The positive group considered forgiving and honest as more important than others. These two values are regarded as virtues in most religions. Further analysis, however, indicated the females in each of the three groups considered forgiveness significantly more important than did males. As a result, the differences observed among differing religious groups may not be as significant. The positive group considered being independent relatively less important. One may wonder whether the students in this group feel a lesser need to be independent from parents than the others do, or whether it may be attributed to a greater dependency on God.

It is of interest to note whether the claims students made about the relative importance of different values have been confirmed by their teachers' evaluation of behavior.

While there is some evidence that the positive group considered obedient as more important than the others (the difference is not statistically significant), the teachers rated the positive group as being more obedient than the negative group (p=.05). As noted above, this difference is, in part, the result of differing evaluations for males and females.

Neither the students' choice nor the teachers' evaluations demonstrated any differences for cheerful.

The positive group ranked helpful more highly than the neutral group; the teachers did not observe any significant difference.

Both the positive and the neutral groups ranked honesty significantly higher than the negative group. The teachers indicated that they considered the positive group to be more honest than the negative group (p=.05).

All groups indicated that they considered intellectual to be of relatively low importance (they ranked it 16th out of 18 instrumental values). The teachers indicated, however, that the academic performance of the positive group was significantly higher than the negative group (p=.01).

The positive group scored significantly higher than the other two groups on the Purpose In Life Test. It would appear that individuals who believe that God is an active force in their lives experience a greater degree of purpose and meaning and, consequently, likely experience less anxiety than do individuals who do not believe that God influences their lives to the same extent (Crumbaugh & Maholick, 1969).

Devotionalism, Values, and Purpose In Life

The subject's degree of devotionalism was measured by the frequency of praying alone, and the frequency of reading the Bible and other religious literature. These acts of devotion would likely be a more voluntary nature than would church attendance and hence might be more indicative of the subject's personal attitude of the importance of religion.

The data for each of the three categories were grouped as follows:

Frequent--those who pray and read the Bible or other religious literature at least every two or three days.

Infrequent--those who pray, read the Bible or other religious literature once a week or once a month.

Never--those who indicated that they never, or not more than once a year, prayed, read the Bible, or read other religious literature.

Table 19 indicates the terminal value choices made by students who pray, read the Bible, or read other religious literature frequently, infrequently, or never.

1. The frequent group considered a comfortable life significantly less important (p=.001) than the never group.

2. The frequent group considered an exciting life significantly less important (p=.07, .001) than the infrequent and never groups.

3. The frequent group considered inner harmony significantly more important (p=.04, .08) than the infrequent and never groups.

4. The frequent group considered pleasure significantly less important (p=.10, .001) than the infrequent and never groups. The infrequent group also considered it less important (p=.09) than the never group.

5. The frequent group considered salvation significantly more important (p=.001, .001) than the infrequent and never groups. The infrequent group also considered it more important (p=.001) than the never group.

TABLE 19

TERMINAL VALUE MEANS

FOR THREE GROUPS (PRACTISING DEVOTIONALISM)

	Frequent (1) n=59		Infrequent (2) n=89		Never (3) n=120		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
A Comfortable Life	11.3	4.3	9.4	5.0	8.2	4.8	-	-	.001
An Exciting Life	11.2	4.2	9.1	5.0	7.7	4.9	.07	-	.001
A Sense of Accomplishment	8.9	4.3	8.9	4.7	8.5	4.1	-	-	-
A World At Peace	8.0	4.9	7.2	5.1	8.6	4.7	-	-	-
A World of Beauty	10.9	4.1	11.5	4.3	11.2	4.8	-	-	-
Equality	9.3	4.6	9.7	5.0	10.3	4.9	-	-	-
Family Security	7.9	4.5	7.6	4.5	8.9	4.4	-	-	-
Freedom	6.9	4.2	6.0	4.1	5.6	4.0	-	-	-
Happiness	7.0	4.3	5.7	4.3	6.1	4.1	-	-	-
Inner Harmony	8.5	5.0	10.8	4.9	10.5	5.2	.04	-	.08
Mature Love	10.8	5.3	9.8	4.7	9.2	4.5	-	-	-
National Security	13.8	4.1	14.2	3.8	13.9	4.1	-	-	-
Pleasure	12.5	3.8	10.8	4.5	9.3	4.7	.10	.09	.001
Salvation	5.9	5.6	13.6	5.2	16.2	3.0	.001	.001	.001
Self-Respect	9.8	5.5	9.2	4.7	9.0	4.7	-	-	-
Social Recognition	14.6	4.1	12.3	4.7	12.4	4.5	.02	-	.02
True Friendship	6.8	4.2	6.2	4.1	5.7	4.1	-	-	-
Wisdom	7.0	4.5	9.0	4.6	9.7	5.0	.07	-	.01

6. The frequent group considered social recognition significantly less important (p=.02, .02) than the infrequent and never groups.

7. The frequent group considered wisdom significantly more important (p=.07, .01) than the infrequent and never groups.

All three groups ranked true friendship, happiness, and freedom as being important and national security and social recognition as being among the least important values (see Table 20). Extreme differences existed for the ranking of salvation; the frequent group regarded it as most important, while the infrequent and never groups ranked it among the least important.

Table 21 indicates the instrumental value choices made by students practicing devotionalism.

1. The frequent group considered forgiving significantly more important (p=.001) than the infrequent and never groups. It should be noted, however, that some of the variance may be attributed by the differing responses by sex, as stated earlier.

2. The frequent group considered independent significantly less important (p=.004) than the infrequent and never groups.

TABLE 20

RANK ORDERING OF TERMINAL VALUES ACCORDING TO THREE GROUPS (PRACTICING DEVOTIONALISM)

	Frequent	Infrequent	Never
A Comfortable Life	15	9	5
An Exciting Life	13	7	4
A Sense of Accomplishment	9	6	7
A World At Peace	7	4	6
A World of Beauty	14	15	15
Equality	10	11	13
Family Security	6	5	9
Freedom	4	2	2
Happiness	3	1	3
Inner Harmony	8	14	14
Mature Love	12	12	10
National Security	17	18	17
Pleasure	16	13	12
Salvation	1	17	18
Self-Respect	11	10	8
Social Recognition	18	16	16
True Friendship	2	3	1
Wisdom	5	8	11

TABLE 21

INSTRUMENTAL VALUE MEANS FOR THREE GROUPS (PRACTICING DEVOTIONALISM)

	Frequent n=59		Infrequent n=89		Never n=120		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Ambitious	8.8	4.9	8.3	4.9	7.7	4.8	-	-	-
Broadminded	9.0	5.1	8.6	5.0	9.2	4.6	-	-	-
Capable	11.1	3.9	11.0	4.6	10.3	4.7	-	-	-
Cheerful	8.4	4.9	8.1	4.8	7.9	4.8	-	-	-
Clean	11.5	4.6	10.0	5.0	10.5	5.2	-	-	-
Courageous	10.0	5.2	10.4	5.0	10.4	5.3	-	-	-
Forgiving	6.6	4.5	8.3	4.9	9.5	4.8	-	-	.001
Helpful	9.2	4.3	9.0	4.7	10.2	4.9	-	-	-
Honest	4.5	3.9	5.0	4.2	6.1	4.8	-	-	-
Imaginative	13.3	4.9	12.8	4.7	12.1	5.0	-	-	-
Independent	11.1	5.8	9.5	5.4	8.1	5.1	-	-	.04
Intellectual	11.4	5.4	12.0	5.2	12.0	4.9	-	-	-
Logical	12.1	4.8	12.1	4.5	11.4	5.0	-	-	-
Loving	6.5	4.5	6.7	4.2	6.7	6.1	-	-	-
Obedient	11.8	4.2	13.2	3.9	13.2	4.2	-	-	-
Polite	9.7	4.7	9.0	4.7	9.6	4.8	-	-	-
Responsible	6.7	3.3	6.5	3.9	6.4	3.9	-	-	-
Self Controlled	9.1	4.6	10.3	5.3	9.6	5.1	-	-	-

TABLE 22

RANK ORDERING OF INSTRUMENTAL VALUES ACCORDING TO THREE GROUPS (PRACTICING DEVOTIONALISM)

	Frequent	Infrequent	Never
Ambitious	6	5	4
Broadminded	7	7	7
Capable	13	14	12
Cheerful	5	4	5
Clean	15	11	14
Courageous	11	13	13
Forgiving	3	6	8
Helpful	9	8	11
Honest	1	1	1
Imaginative	18	17	17
Independent	12	10	6
Intellectual	14	15	16
Logical	17	16	15
Loving	2	3	3
Obedient	16	18	18
Polite	10	9	10
Responsible	4	2	2
Self-Controlled	8	12	9

All three groups agreed that honest, loving, and responsible were among the most important instrumental values, while imaginative, obedient, and logical were among the least important (see Table 22).

Table 23 shows the results of the teachers' evaluations when students are grouped according to the frequency of practicing prayer, Bible reading, and the reading of other religious literature.

TABLE 23

MEANS OF ITEMS ON TEACHERS' EVALUATIONS FOR THREE GROUPS (PRACTICING DEVOTIONALISM)

	Frequent (1)		Infrequent (2)		Never (3)		p *		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Obedient	5.8	1.4	5.7	1.0	5.6	1.2	-	-	-
Cheerful	5.4	1.4	5.5	1.1	5.5	1.0	-	-	-
Helpful	5.4	1.5	5.3	1.2	5.7	1.1	-	-	-
Honest	5.7	1.2	5.4	1.1	5.4	1.2	-	-	-
Academic Performance	5.0	1.7	4.5	1.3	4.4	1.3	.06	-	.02

There is evidence that as the frequency of devotional acts increases, the students are regarded as being more obedient, however, the differences are not statistically significant. The teachers regarded the academic performance of the frequent group significantly higher (p=.06, .02) than the infrequent and never groups.

On the Purpose In Life Test, the frequent group obtained a score that was significantly higher (p=.09) than the never group (see Table 24).

TABLE 24

MEANS OF SCORES ON PURPOSE IN LIFE TEST
FOR THREE GROUPS (PRACTICING DEVOTIONALISM)

	Frequent (1)		Infrequent (2)		Never (3)		p		
	$\overline{X}$	SD	$\overline{X}$	SD	$\overline{X}$	SD	1-2	2-3	1-3
Purpose In Life Test	108.6	12.7	104.1	12.0	103.4	12.6	-	-	.09

Discussion. When the students were grouped according to the frequency of practicing devotional acts, generally the same terminal values were ranked significantly different as when students were grouped according to degrees of faith (as measured by the Thurstone Attitude Toward God Scale). The relative ranking differences for inner harmony and wisdom were somewhat more pronounced when students were grouped according to devotionalism. This would appear to be consistent when it is considered that prayer is a form of meditation often associated with a desire for inner peace "for the soul." The increased valuing of wisdom is very likely demonstrated by the frequent reading of the Bible and other religious literature. It may also be associated with the frequency of prayer, especially when one considers the Biblical injunction "if any man lack wisdom, ask God" (James 1:5).

There were fewer significant differences on the instrumental values when students were grouped according to the frequency of practicing devotional acts than when grouped according to the intensity of faith. (It should be noted, however, that in both cases the more "religious" students considered forgiving more important and independent less important, than did the "less-religious" students.) It may be reasonable to expect that the Thurstone Attitude Toward God Scale, which includes questions like "My daily life is positively influenced by my faith in God" may be more discriminating regarding the relative importance of instrumental values than the frequency of a person's devotional activities.

The grouping according to devotionalism also resulted in few statistically significant differences in the results obtained from teacher evaluations. Teachers perceived the frequent group as being higher in academic performance than the other students. There is some evidence, although not statistically significant, that the frequent group regarded helpful and obedient as being relatively more important than the other students. Teachers also ranked this group slightly higher in both of these values than other students.

While the students who practiced devotional acts scored higher on the Purpose In Life Test than those who did not participate in such practices, the degree of discrimination was not as great as the results obtained when students were grouped according to levels of faith (Thurstone Attitude Toward God Scale). Faith, which includes characteristics of trust and confidence, is likely more related to purpose and meaning than the motives that cause a person to pray or read religious literature.

Conversion Experience, Values, and Purpose In Life

Experience is one of the five categories of religiosity outlined by Glock and Stark (1975). In addition to a conversion or rebirth experience, they included such dimensions as sensing the nearness of God and seeing religious visions in the experience category. The present study examined only the conversion or rebirth dimension.

As mentioned earlier, relatively little research has included this dimension. Part of the reason for the paucity of research regarding the conversion experience is that the matter is generally regarded as being very personal and confidential and also because of the difficulty of obtaining empirically analyzable data regarding subjective responses about a phenomenon defined quite differently by different religious groups.

One-third of the students in the present study indicated that they either did not understand the meaning of the term or they were not sure whether they had experienced it. Even among those who indicated that they had or had not experienced conversion, the term was likely understood quite differently. Some apparently understood it to mean being converted from one religion to another, others understood it to mean being a member of a church, while others equated it with receiving forgiveness of sins. In order to make at least some meaningful comparisons, most of the analyses focus on those who claimed to have experienced a conversion (yes group) and those who claimed not to have experienced a conversion (no group). While Tables 23 and 25 show the results of all students; the analysis focuses on the two groups mentioned above.

Table 25 indicates the terminal value means for four groups according to conversion experience.

TABLE 25

TERMINAL VALUE MEANS

FOR FOUR GROUPS (CONVERSION EXPERIENCE)

	Yes (1) n=47		Do Not Know (2) n=60		No (3) n=132		Do Not Understand (4) n=29		p					
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	1-3	1-4	2-3	2-4	3-4
A Comfortable Life	10.3	4.2	8.7	4.6	9.4	5.1	7.2	4.9	-	-	.06	-	-	-
An Exciting Life	10.0	4.4	9.0	5.1	8.5	5.2	8.5	5.5	-	-	-	-	-	-
A Sense of Accomplishment	8.9	4.5	9.0	4.6	8.5	4.2	8.5	4.2	-	-	-	-	-	-
A World At Peace	9.0	5.3	6.6	4.7	8.3	4.9	7.2	4.7	.10	-	-	-	-	-
A World of Beauty	11.4	5.0	10.7	4.5	11.5	4.4	11.1	4.4	-	-	-	-	-	-
Equality	9.3	4.6	10.0	5.1	10.1	4.9	9.8	4.9	-	-	-	-	-	-
Family Security	7.9	4.1	7.7	5.2	8.9	4.2	6.6	4.6	-	-	-	-	-	.09
Freedom	6.7	4.4	6.5	4.3	5.5	3.7	6.1	4.7	-	-	-	-	-	-

TABLE 25 (CONTINUED)

	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	1-3	1-4	2-3	2-4	3-4
Happiness	6.4	4.4	6.5	4.3	5.5	3.7	6.1	4.7	-	-	-	-	-	-
Inner Harmony	8.7	5.0	11.8	4.8	9.7	5.1	11.8	4.6	.02	-	.08	.06	-	-
Mature Love	11.0	5.2	10.2	4.4	8.8	4.2	10.5	4.7	-	.06	-	-	-	-
National Security	14.5	3.6	13.4	4.4	14.4	3.7	12.1	4.3	-	-	.08	-	-	.04
Pleasure	12.3	3.5	10.0	4.8	10.2	4.5	9.7	4.7	.09	.07	-	-	-	-
Salvation	6.3	6.6	13.8	5.2	15.1	4.4	14.5	4.2	.001	.001	.001	-	-	-
Self-Respect	10.0	4.8	9.9	5.0	8.7	4.9	9.7	3.8	-	-	-	-	-	-
Social Recognition	14.4	3.7	12.5	5.1	12.5	4.4	12.2	4.9	-	-	-	-	-	-
True Friendship	5.6	3.9	6.9	4.3	5.7	3.9	6.9	5.2	-	-	-	-	-	-
Wisdom	8.0	5.0	8.3	4.5	9.2	4.8	10.9	5.3	-	-	.09	-	-	-

1. The converted group considered mature love to be significantly less important (p=.06) than the nonconverted group.

2. The converted group considered pleasure significantly less important (p=.07) than the nonconverted group.

3. The converted group considered salvation significantly more important (p=.001) than the nonconverted group.

Both groups ranked true friendship and happiness as being among the most important values, while both agreed that social recognition and national security were among the least important (see Table 24). The converted group ranked true friendship as being more important than salvation.

The instrumental value means for the four groups according to conversion experience are indicated in Table 27.

1. The converted group considered forgiving significantly more important (p=.03) than the nonconverted group. This difference may, however, be less significant in view of differing responses by male and females, as reported in Table 14.

2. The converted group considered imaginative significantly less important (p=.09) than the nonconverted group.

3. The converted group considered obedient significantly more important (p=.01) than the nonconverted group.

TABLE 26

RANK ORDERING OF TERMINAL VALUES ACCORDING TO TWO GROUPS (CONVERSION/NONCONVERSION EXPERIENCES)

	Converted	Nonconverted
A Comfortable Life	13	11
An Exciting Life	11	5
A Sense of Accomplishment	8	6
A World At Peace	9	4
A World Of Beauty	15	15
Equality	10	13
Family Security	5	9
Freedom	4	1
Happiness	3	3
Inner Harmony	7	12
Mature Love	14	8
National Security	18	17
Pleasure	16	14
Salvation	2	18
Self Respect	12	7
Social Recognition	17	16
True Friendship	1	2
Wisdom	6	10

TABLE 27

INSTRUMENTAL VALUE MEANS

FOR FOUR GROUPS (CONVERSION EXPERIENCE)

	Yes (1) n=47		Do Not Know (2) n=60		No (3) n=132		Do Not Understand (4) n=29		p					
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	1-3	1-4	2-3	2-4	3-4
Ambitious	9.1	4.5	7.0	4.6	8.2	5.0	8.2	5.1	-	-	-	-	-	-
Broadminded	10.2	4.9	9.2	5.0	8.4	4.9	8.7	4.4	-	-	-	-	-	-
Capable	11.2	3.5	11.1	4.2	10.4	4.9	10.9	4.9	-	-	-	-	-	-
Cheerful	7.6	5.1	8.5	5.1	8.0	4.6	7.9	4.9	-	-	-	-	-	-
Clean	11.0	4.9	9.6	5.0	11.1	5.0	9.0	5.2	-	-	-	-	-	-
Courageous	9.7	5.5	11.8	4.9	9.7	5.1	11.7	4.8	-	-	-	.07	-	-
Forgiving	7.0	5.0	7.6	4.8	9.4	4.8	8.8	4.3	-	.03	-	-	-	-
Helpful	8.6	4.7	10.3	5.0	9.6	4.5	9.4	5.1	-	-	-	-	-	-
Honest	5.1	3.6	5.5	4.7	5.3	4.4	6.2	5.2	-	-	-	-	-	-
Imaginative	14.0	4.4	12.5	4.9	11.9	4.9	12.9	5.1	-	.09	-	-	[illegible]	-

TABLE 27 (CONTINUED)

	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	1-3	1-4	2-3	2-4	3-4
Independent	10.7	6.2	9.1	5.2	8.7	5.3	8.5	5.3	-	-	-	-	-	-
Intellectual	11.9	5.1	11.4	4.9	12.0	5.1	12.5	5.4	-	-	-	-	-	-
Logical	12.7	4.4	11.9	4.6	11.3	5.1	12.0	4.7	-	-	-	-	-	-
Loving	6.3	4.6	6.7	4.4	6.5	4.5	7.4	4.6	-	-	-	-	-	-
Obedient	11.5	4.2	12.7	4.6	13.8	3.6	12.1	4.5	-	.01	-	-	-	-
Polite	8.6	4.7	8.5	4.6	10.4	4.6	8.6	5.0	-	-	-	.09	-	-
Responsible	6.8	3.7	6.4	4.2	6.3	3.7	7.3	4.2	-	-	-	-	-	-
Self-Controlled	9.1	4.8	10.9	4.7	9.6	5.2	8.8	5.3	-	-	-	-	-	-

TABLE 28

RANK ORDERING OF INSTRUMENTAL VALUES ACCORDING TO TWO GROUPS (CONVERSION/NONCONVERSION EXPERIENCE)

	Converted	Nonconverted
Ambitious	8	5
Broadminded	11	6
Capable	14	13
Cheerful	5	4
Clean	13	14
Courageous	10	11
Forgiving	4	8
Helpful	6	9
Honest	1	1
Imaginative	18	16
Independent	12	7
Intellectual	16	17
Logical	17	15
Loving	2	3
Obedient	15	18
Polite	7	12
Responsible	3	2
Self Controlled	9	10

Both groups ranked honest, loving, and responsible as the most important values, and included imaginative, intellectual, and obedient among the least important (see Table 28).

According to the perception of teachers, the two groups were not statistically significantly different on obedient, cheerful, helpful, honest, and academic performance (see Table 29).

TABLE 29

MEANS OF ITEMS ON TEACHERS' EVALUATIONS

FOR TWO GROUPS (CONVERSION/NONCONVERSION EXPERIENCE)

	Conversion		Nonconversion		p
	$\bar{X}$	SD	$\bar{X}$	SD	
Obedient	5.9	1.1	5.7	1.1	-
Cheerful	5.5	1.2	5.5	1.1	-
Helpful	5.3	1.4	5.4	1.1	-
Honest	5.4	1.3	5.5	1.1	-
Academic Performance	4.7	1.4	4.7	1.3	-

The converted group obtained a significantly higher score (p=.007) on the Purpose In Life Test than the nonconverted group (see Table 30).

TABLE 30

MEANS OF SCORES ON PURPOSE IN LIFE TEST
FOR TWO GROUPS (CONVERSION/NONCONVERSION EXPERIENCE)

	Conversion		Nonconversion		p
	$\bar{X}$	SD	$\bar{X}$	SD	
Purpose In Life Test	110.7	13.5	103.3	12.6	.007

Discussion. As was mentioned earlier, the results of this part of the study appear rather confusing. In general, there were fewer significant differences regarding the relative choice of values between converted and nonconverted groups than between groups classified according to the degrees of faith or devotional practices. The converted did not regard a comfortable life or an exciting life significantly less important than the nonconverted group. The former did regard pleasure as being less important and salvation as being more important than the nonconverted group.

The converted group considered mature love as being less important than the nonconverted. Hague (1968) found that priests ranked mature love lower than laymen. He suggested that priests likely observed that sexual intimacy was included in the definition of mature love and thus ranked it as being among the less important values, similar to pleasure, likely considering both values to be rather selfish. The converted students considered obedient more important than the nonconverted group. While none of the differences indicated by the teachers' evaluations reached statistical significance, obedient was closer to it than any of the other items, with the converted being perceived as more obedient.

The mean score on the Purpose In Life Test for the converted group was significantly higher than for the nonconverted students and, in fact, was higher than those in the positive group on the Thurstone Attitude Toward God Scale and the group practicing devotional acts most frequently. If conversion is understood to include "a turning to God," these results are consistent with Fisher's (1962) view that "Belief in the purpose of God as presented in the Bible gives the Christian a sense of direction for his life" (p. 173).

Ancillary Findings

The biographical data obtained from the students allow for the examination of similarities and differences of value and degrees of life purpose using other categories than the ones presented up to this point. Are there differences between urban and rural students? Do the teacher evaluations differ from one school to another? The list of these kinds of queries could reach a considerable length.

The following section is a brief presentation and discussion of some of the results reported in Tables 31 to 70 (see Appendix B). The tables are presented in the order that the questions appeared on the biographical data sheet.

Schools. Students included in this study were enrolled in three schools: a large urban high school in Edmonton, a high school in an Edmonton suburb, and a high school in a rural district near Edmonton. Tables 31 to 34 present the results obtained from each school. Very few, between schools, differences were found.

Church Membership. Results from analyzing the data with regards to church membership are presented in Tables 35 to 38.

Among other significant differences, nonchurch members consider freedom and independent significantly more important (p=.002, .003) than church members. It is possible that the former group might feel that becoming a member of an institution might rob them of a degree of freedom. They indicated the need for true friendship, however, by valuing it more highly than the church members.

Church Attendance. Those students attending church at least once a week were grouped as frequent attenders; once a month or once a year as infrequent attenders; and never included those who indicated that they did not attend church. Results of analyses are reported in Tables 39 to 42.

Tables 41 to 56 each contain data for three groups: frequent--consists of those where the activity mentioned was performed at least once a week; infrequent--the activity was performed once a month or once a year; and never--the particular activity was not performed at all.

Sharing Religious Values. Results are presented in Tables 43 to 46.

Mother Attending Church. Results are presented in Tables 47 to 50.

Father Attending Church. Results are presented in Tables 51 to 54.

Family Prayers. Results are presented in Tables 55 to 58.

Christ's Divinity. The Bible reports an account in which Jesus asked the question, "Who do you say that I am?"

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(Matthew 16:15). Students were essentially asked to respond to this question. The matter of Christ's divinity is, of course, a central issue in orthodox Christianity. Divine includes the responses that "I believe that Jesus Christ was the Divine Son of God"' doubt includes those who doubted Christ's divinity or else considered him to be an extraordinary man; legendary includes those who believed that Christ is "a figure who may never have existed." Results of analyses are presented in Tables 59 to 62.

Helping Friends. Tables 63 to 70 provide information regarding the consequential dimension of Glock and Stark's classification of religiosity.

Helping Strangers. It is of interest to note that neither those students who frequently help friends nor those who frequently help strangers consider salvation (Rokeach's measure of religiosity) more important than the others who do not help people as often.

CHAPTER VI

SUMMARY, IMPLICATIONS, AND SUGGESTIONS FOR FURTHER RESEARCH

Summary

The purpose of this study was to determine whether students who varied in degrees of religiosity demonstrated significant differences in their hierarchy of values and differences in their degrees of purpose in life as well as behaviors observed by teachers. The results indicated that differing positions regarding religion are significantly related to certain value preferences and to differing degrees of purpose in life.

As might be expected, the greatest difference was exhibited in the relative importance of salvation. Other terminal values ranked significantly higher by students scoring high on the religious dimension (religious students) were: inner harmony and wisdom. Students scoring lower on the religious dimensions (less-religious students) generally ranked a comfortable life, an exciting life, pleasure, and social recognition higher. The religious students ranked the instrumental values of forgiving and honest as being more important. It was observed, however, that in all groups females ranked forgiving as being significantly more important that did males. The less-religious considered independent significantly more important. The religious students repeatedly obtained significantly higher scores on the Purpose In Life Test.

The teachers quite consistently evaluated religious students as exhibiting a higher academic performance than the other students. There were also several statistically significant differences in the evaluations made by teachers indicating that they regarded the religious students to be more obedient and more honest than other students.

The male and female students regarded the relative significance of a number of values quite differently. Boys were more achievement, logically, and pleasure oriented while girls placed a higher value on love, cheerfulness, and a personal life free of inner conflict. Girls apparently were no more oriented toward religious values and found no greater degree of purpose in life than boys. The teachers regarded girls to be more obedient, cheerful, helpful, and honest but no better in academic performance than boys.

The Ancillary Findings included some interesting findings. Very few differences were found when the results were compared to ascertain if one school differed from another.

It is of interest to note that whether students considered Christ as being divine or not was related to a number of significant differences in ranking instrumental values while the frequency in which a family says prayers together did not relate to any such value differences. Those who doubted the divinity of Christ obtained a low score on a purpose in life test--both possibly indicative of an element of confusion and anxiety.

Implications

As was cited earlier, research has established that a definite relationship exists between values and behaviors. Cognitive congruency theorists have suggested that such relationship would tend to be consistent between values and behaviors in each person's life. If one wishes to predict an individual's actions, it is important to be knowledgeable about his values. The findings in this study contain important implications for educators, counselors, and church leaders.

It was observed that a large percentage of the students, although especially the less-religious ones, regard obedient as one of the least important values. In view of this, it would appear that many students may be reluctant to comply with demands simply for the sake of being obedient. It could be concluded that teachers and other leaders in society will need to continue recognizing that to win the respect of students will be much more productive than simply to demand obedience. It would likely appear a profitable exercise if students were provided with opportunities to discuss the subject of obedience and disobedience and to examine the implications both to the individual and to society. Likely counselors would frequently be the most appropriate personnel to instigate such discussions.

Although most religious groups stress the importance of love and helpfulness, the religious students included in this study did not rank these significantly more important than other students. Rokeach (1973) concluded that "There is no evidence from the national sample that being loving and helpful are distinctively Christian values" (p. 83). Jesus, however, stated that Christians are to be known for their demonstration of love (John, Chapters 14 and 16, The Living Bible). It is possible that Christianity or other religions have permeated our society to such an extent that their influences and teachings are demonstrated by the behaviors even by individuals who do not consider themselves religious. This writer is of the opinion, however, that church leaders ought to ponder the implications of such a lack of distinction.

It was noted earlier that the less-religious students regard obedience as one of the least important values. These students also placed a higher priority on independence than did the religious students. It is possible, however, that religious students regard obedience and dependence as including an obedience to and a dependence on God.

While there was some evidence that teachers observed the religious students to be more obedient and honest than the less-religious students, the differences of behaviors observed by teachers is not as marked as the differences of values indicated by students on the Rokeach Value Survey. According to cognitive consistency theories, the implementation of beliefs and values may frequently be affected by the situation in which the behaviors occur. It is possible that peer pressure and youths' need to conform (Mitchell, 1974) may account for the discrepancy between expressed values and observed behaviors. If the need for acceptance is, in fact, stronger than certain religious beliefs, the apparent discrepancy mentioned may, in fact, be another confirmation of the validity of cognitive congruency theories. On the other hand, it is also possible that such discrepancies may create anxieties and dissonance with the individual. Teachers, counselors, and youth leaders should be alert to the possibility of such dissonance and the implications it has for young people whom they seek to understand and help.

Lastly, it should not be overlooked that most students agreed that being honest, responsible, and loving are among the most important values. If these values are expressed in consistent behavior, there is reason to be optimistic that, in spite of whatever the prophets of doom may suggest, the world in the hands of these young people may not fare any worse than it has in past generations.

Limitations

Several limitations of this study are apparent. The students who participated in the study were not randomly selected. Because of the religious nature of the study, not all schools contacted were willing to participate. Any generalization of results obtained in this study will need to be done with caution.

The data were analyzed using simple analysis of variance. More accurate and meaningful results would be obtained by employing a more sophisticated analysis of the data. For example, in this study there was evidence that males responded differently in some instances than females; it was not always clear to what extent, if any, results that appeared to be differences among groups differing in religiosity, were influenced by differing male-female responses.

Suggestions for Further Research

An attempt was made to ascertain by means of teachers' evaluations whether students who reported differing values on a pencil-and-paper test also behaved differently in real life situations. The teachers did, in fact, observe certain differences at levels that were statistically significant. In most instances, however, the differences were quite minimal. Such a lack of differences might be because the teachers evaluated most students as being somewhat above average on each of the five categories (probably an attitude of giving them the benefit of the doubt). Likely, if teachers were given more time to complete the evaluation, they might be able to recall individual student reactions to particular situations and hence indicate student differences more accurately. Items from the terminal values, such as social recognition and freedom, could be added to the teacher evaluation. The instrument also needs further refining to assure a high degree of validity and reliability.

Further research should also explore whether students and teachers had similar definitions for a number of the values. For example, it seems quite possible that they may not define obedience or helpfulness in the same way. In addition, by controlling for sex differences it would be possible to determine to what extent the findings were influenced by differing male-female responses.

It is also suggested that future research provide an opportunity for individuals who claim to have had a conversion experience to define more precisely their own perception of the nature of such an experience. There were indications that in the present study the students' perceptions of this experience varied markedly.

While the purpose in life test used in this study was based on Frankl's theory of the "existential vacuum," it would be of interest to ascertain whether other measures reporting a person's meaningfulness and sense of purpose would be consistent with the findings in this study.

It was also observed that many of the religious students indicated that "My life is out of my hands and controlled by external forces"--an item in The Purpose In Life Test. Likely, such individuals consider their lives to be "in the hands of God" rather than within their own control. This could provide a significant dimension for studies involving external/internal locus of control.

Our society is making increased reference to "basics," "a quality of life," and "values." It seems imperative that the nature of research should continue that would result in more precise definitions and more accurate measuring devices of such phenomena that are more qualitative than quantitative.

7

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APPENDIX A

TESTS AND QUESTIONNAIRES
USED IN STUDY

ROKEACH VALUE SURVEY

ROKEACH VALUE SURVEY

Below is a list of 18 values arranged in alphabetical order. We are interested in finding out the relative importance of these values for you.

Study the list carefully. Then place a 1 next to the value which is most important for you, place a 2 next to the value which is second most important to you, etc. The value which is least important, relative to the others, should be ranked 18.

When you have completed ranking all of the values, go back and check over your list. Please take all the time you need to think about this, so that the end result is a true representation of your values.

_____ A COMFORTABLE LIFE (a prosperous life)

_____ AN EXCITING LIFE (a stimulating, active life)

_____ A SENSE OF ACCOMPLISHMENT (lasting contribution)

_____ A WORLD AT PEACE (free of war and conflict)

_____ A WORLD OF BEAUTY (beauty of nature and the arts)

_____ EQUALITY (brotherhood, equal opportunity for all)

_____ FAMILY SECURITY (taking care of loved ones)

_____ FREEDOM (independence, free choice)

_____ HAPPINESS (contentedness)

_____ INNER HARMONY (freedom from inner conflict)

_____ MATURE LOVE (sexual and spiritual intimacy)

_____ NATIONAL SECURITY (protection from attack)

_____ PLEASURE (an enjoyable, leisurely life)

_____ SALVATION (saved, eternal life)

_____ SELF-RESPECT (self-esteem)

_____ SOCIAL RECOGNITION (respect, admiration)

_____ TRUE FRIENDSHIP (close companionship)

_____ WISDOM (a mature understanding of life)

Below is a list of another 18 values. Rank these in order of importance in the same way you ranked the first list on the preceding page.

_____ AMBITIOUS (hard-working, aspiring)

_____ BROADMINDED (open-minded)

_____ CAPABLE (competent, effective)

_____ CHEERFUL (lighthearted, joyful)

_____ CLEAN (neat, tidy)

_____ COURAGEOUS (standing up for your beliefs)

_____ FORGIVING (willing to pardon others)

_____ HELPFUL (working for the welfare of others)

_____ HONEST (sincere truthful)

_____ IMAGINATIVE (daring, creative)

_____ INDEPENDENT (self-reliant, self-sufficient)

_____ INTELLECTUAL (intelligent, reflective)

_____ LOGICAL (consistent, rational)

_____ LOVING (affectionate, tender)

_____ OBEDIENT (dutiful, respectful)

_____ POLITE (courteous, well-mannered)

_____ RESPONSIBLE (dependable, reliable)

_____ SELF-CONTROLLED (restrained, self-disciplined)

PURPOSE IN LIFE TEST

For each of the following statements, circle the number that would be most nearly true for you. Note that the numbers always extend from one extreme feeling to its opposite kind of feeling. "Neutral" implies no judgment either way; try to use this rating as little as possible.

1. I am usually:

1	2	3	4	5	6	7
completely bored			(neutral)			exuberant, enthusiastic

2. Life to me seems:

7	6	5	4	3	2	1
always exciting			(neutral)			completely routine

3. In life I have:

1	2	3	4	5	6	7
no goals or aims at all			(neutral)			very clear goals and aims

4. My personal existence is:

1	2	3	4	5	6	7
utterly meaningless without purpose			(neutral)			very purposeful and meaningful

5. Every day is:

7	6	5	4	3	2	1
constantly new and different			(neutral)			exactly the same

6. If I could choose, I would:

1	2	3	4	5	6	7
prefer never to have been born			(neutral)			like nine more lives just like this one

7. After retiring, I would:

7	6	5	4	3	2	1
do some of the exciting things I have always wanted to			(neutral)			loaf completely the rest of my life

8. In achieving life goals I have:

1	2	3	4	5	6	7
made no progress whatever			(neutral)			progressed to complete fulfillment

9. My life is:

1	2	3	4	5	6	7
empty, filled only with despair			(neutral)			running over with exciting good things

10. If I should die today, I would feel that my life has been:

7	6	5	4	3	2	1
very worthwhile			(neutral)			completely worthless

11. In thinking of my life, I:

1	2	3	4	5	6	7
often wonder why I exist			(neutral)			always see a reason for my being here

12. As I view the world in relation to my life, the world:

1	2	3	4	5	6	7
completely confuses me			(neutral)			fits meaningfully with my life

13. I am a:

1	2	3	4	5	6	7
very irresponsible person			(neutral)			very responsible person

14. Concerning man's freedom to make his own choices, I believe man is:

7	6	5	4	3	2	1
absolutely free to make all life choices			(neutral)			completely bound by limitations of heredity and environment

15. With regard to death, I am:

7	6	5	4	3	2	1
prepared and unafraid			(neutral)			unprepared and frightened

16. With regard to suicide, I have:

1	2	3	4	5	6	7
thought of it seriously as a way out			(neutral)			never given it a second thought

17. I regard my ability to find a meaning, purpose, or mission in life as:

7	6	5	4	3	2	1
very great			(neutral)			practically none

18. My life is:

7	6	5	4	3	2	1
in my hands and I am in control of it			(neutral)			out of my hands and controlled by external factors

19. Facing my daily tasks is:

7	6	5	4	3	2	1
a source of pleasure and satisfaction			(neutral)			a painful and boring experience

20. I have discovered:

1	2	3	4	5	6	7
no mission or purpose in life			(neutral)			clear-cut goals and a satisfying life purpose

THURSTONE ATTITUDE TOWARD GOD SCALE

Put a check ( ) if you AGREE with the statement.

Put a double check ( ) if you STRONGLY AGREE with the statement.

Put a cross ( ) if you DISAGREE with the statement.

If you cannot decide about a statement you may mark it with a question mark.

This is not an examination. People differ widely in their opinions about what is right or wrong in this issue. Please indicate YOUR OWN OPINION by a check or double check when you agree and by a cross when you disagree.

( ) 1. I never attempt any major activity without praying for guidance.

( ) 2. I am uncertain whether the idea of God influences my conduct or not.

( ) 3. I get all kinds of good thrills out of life without assuming God.

( ) 4. I pattern my life after Jesus Christ and yield my whole life to God.

( ) 5. I am much happier since I gave up all pretense of believing in God.

( ) 6. To me God is the constant inspiration and support of the best we try to achieve.

( ) 7. I am doing all I can to eradicate such religious rubbish as the idea of God.

( ) 8. I don't think the idea of God influences my daily living.

( ) 9. I would not hesitate to die rather than deny my faith in God.

( )10. I guide my conduct by the findings of good scientific men and not by the idea of God's will.

( )11. I neither approve the idea of God by worship nor show disapproval of the idea by any careless word or act.

( )12. I feel a growing power to achieve my ideals as I reflect upon the way of God.

( )13. I am afraid of losing my faith in God.

( )14. I am an atheist and am delightfully free from what some regard as duty toward God.

( )15. I need God as I struggle to realize my ideals.

( )16. My rules of conduct are based upon experience and are quite unrelated to any ideas of God.

( )17. I think it is necessary to believe in God but I do not devote a lot of time to religion.

( )18. I believe in God but I find that God helps me when I help myself.

( )19. I'm not opposed to the idea of God but personally do not find any values in it.

( )20. The idea of God is not necessary to me as I attempt to achieve the good life.

( )21. My loyalty to God is very dependent upon being with good religious persons.

( )22. Whatever may be the truth about God I do not let the question prevent me from having a good time.

VALUES FOR QUESTIONS ON
THURSTONE ATTITUDE TOWARD GOD SCALE

Question	Value	Question	Value
1	1.6	12	2.0
2	5.6	13	4.4
3	8.3	14	10.3
4	.1	15	2.4
5	9.5	16	9.1
6	1.0	17	4.2
7	10.8	18	3.1
8	7.1	19	6.0
9	.5	20	7.9
10	8.8	21	3.7
11	5.8	22	6.6

TEACHERS' EVALUATION

PART A NAME OF STUDENT ______________________

PART B PLEASE INCLUDE ONLY PART B IN THE APPROPRIATE STUDENT'S QUESTIONNAIRE.

CIRCLE THE NUMBER THAT YOU CONSIDER TO BE THE MOST APPROPRIATE DESCRIPTION OF THIS STUDENT. "NEUTRAL" IMPLIES NO JUDGMENT EITHER WAY; TRY TO USE THIS RATING AS LITTLE AS POSSIBLE.

1. How does he (she) accept authority?

1	2	3	4	5	6	7
defiant			(neutral)		very respectful and obedient	

2. Is he (she) generally depressed or cheerful?

1	2	3	4	5	6	7
dejected frustrated			(neutral)		always cheerful and happy	

3. Is he (she) sympathetic and willing to help others or generally unsympathetic?

1	2	3	4	5	6	7
hostile, cold unsympathetic			(neutral)		sympathetic always willing to help others	

4. Is he (she) truthful and honest or dishonest?

1	2	3	4	5	6	7
dishonest lies readily			(neutral)		totally truthful	

5. What is the level of his (her) academic performance?

1	2	3	4	5	6	7
very unsatisfactory generally failing			(average)		excellent, at the top of the class	

ANECDOTAL DATA

1. Age: _____ years 2. Sex (circle): M F 3. Grade: _____

4. What, if any, is your religious affiliation (none, Baptist, Roman Catholic, Lutheran, Unitarian, United, Seventh Day Adventist, Jewish, etc.):

____

5. If you have any religious affiliation (#4), are you a member of this group?

_____ Yes _____ No

6. How often do you attend a religious meeting or church service (check one):

_____ several times a week _____ once a week _____ once a month

_____ once a year _____ never

ANSWER THE NEXT SEVEN QUESTIONS BY CIRCLING THE MOST ACCURATE RESPONSE FROM THE FOLLOWING SIX CHOICES:

1 once a day
2 every two or three days
3 once a week
4 once a month
5 once a year
6 never

7. I pray (while not in church)	1	2	3	4	5	6
8. I read the Bible	1	2	3	4	5	6
9. I read other religious literature	1	2	3	4	5	6
10. As I talk with others, I try to share my religious values	1	2	3	4	5	6
11. My mother goes to church	1	2	3	4	5	6
12. My father goes to church	1	2	3	4	5	6
13. Our family says prayers together at home	1	2	3	4	5	6

14. I believe that Jesus Christ was (is): (check one)

_____ the Divine Son of God _____ Divine, although sometimes I doubt it

_____ a man, although an extraordinary one _____ a figure who may never have existed _____ other (explain)_______________________________

15. During the past year, I have helped a friend or neighbor meet normal responsibilities in his life when he or she couldn't (helped finish a job when he was sick, did yard work for an elderly person, etc.)

_____ often _____ occasionally _____ never

16. Have you experienced, what is sometimes referred to as: being converted, being born again, a rebirth, being saved (check one):

_____ Yes _____ Not sure _____ No _____ Don't understand question

17. During the past year, I contributed to a special fund for people whom I did not know personally but had either read about or heard about who had had some tragic event occur:

_____ often _____ occasionally _____ never

18. If you wish, write any additional comments below. For example, you you feel that these questions allowed you to express your true opinions? If not, how are they different?

THANK YOU KINDLY FOR YOUR COOPERATION.

APPENDIX B

TABLES 31 TO 70

TABLE 31

TERMINAL VALUE
MEANS FOR THE THREE SCHOOLS

	Urban n=212		Suburban n=38		Rural n=18		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
A Comfortable Life	9.1	4.9	9.8	5.0	8.6	4.6	-	-	-
An Exciting Life	8.9	5.1	8.5	5.1	9.4	4.6	-	-	-
A Sense of Accomplishment	8.4	4.3	9.9	4.2	10.2	4.1	-	-	-
A World At Peace	7.9	5.0	8.4	4.7	7.3	5.1	-	-	-
A World of Beauty	11.6	4.5	9.0	4.5	11.6	4.5	.004	-	-
Equality	10.0	5.0	9.9	4.4	9.2	4.9	-	-	-
Family Security	8.1	4.4	9.2	4.5	7.8	5.3	-	-	-
Freedom	5.9	3.9	6.4	4.7	7.1	4.4	-	-	-
Happiness	6.1	4.1	5.8	5.0	6.1	4.7	-	-	-
Inner Harmony	10.4	5.1	10.0	5.0	8.5	4.7	-	-	-
Mature Love	10.0	4.7	7.8	4.5	9.4	5.5	.03	-	-
National Security	13.7	4.1	15.5	2.5	14.0	3.9	.03	-	-
Pleasure	10.5	4.6	10.1	4.2	11.3	4.0	-	-	-
Salvation	13.4	5.9	11.3	6.5	14.9	3.8	-	.10	-
Self-Respect	9.2	4.6	10.2	5.3	8.2	5.7	-	-	-
Social Recognition	12.5	4.7	13.9	4.2	13.4	3.7	-	-	-
True Friendship	6.3	4.2	5.5	4.0	5.7	4.2	-	-	-
Wisdom	8.8	4.9	9.6	4.2	9.3	5.4	-	-	-

TABLE 32

INSTRUMENTAL VALUE
MEANS FOR THE THREE SCHOOLS

	Urban n=212		Suburban n=38		Rural n=18		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Ambitious	8.3	4.9	7.0	5.0	8.2	4.5	-	-	-
Broadminded	9.1	4.9	8.2	4.8	8.1	5.0	-	-	-
Capable	10.9	4.6	10.2	4.3	10.4	3.7	-	-	-
Cheerful	8.4	4.9	5.7	4.1	8.9	3.9	.007	.07	-
Clean	10.7	5.1	10.0	5.0	9.3	4.8	-	-	-
Courageous	10.0	5.2	11.7	4.3	11.7	5.6	-	-	-
Forgiving	8.6	4.8	7.6	4.9	9.0	5.6	-	-	-
Helpful	9.7	4.7	8.7	4.8	10.0	4.8	-	-	-
Honest	5.5	4.5	5.5	4.5	4.0	3.7	-	-	-
Imaginative	12.4	4.9	11.8	5.1	16.0	2.5	-	.01	.01
Independent	9.0	5.6	10.5	4.7	7.9	5.3	-	-	-
Intellectual	11.6	5.2	13.4	4.7	11.9	4.4	-	-	-
Logical	11.5	4.9	13.2	4.2	12.7	4.0	-	-	-
Loving	6.7	4.4	6.2	4.3	6.8	5.5	-	-	-
Obedient	12.8	4.2	13.7	4.0	13.3	4.1	-	-	-
Polite	9.3	4.7	10.4	5.0	8.9	4.6	-	-	-
Responsible	6.4	3.8	7.3	3.9	6.5	4.0	-	-	-
Self-Controlled	9.9	5.1	9.8	5.0	8.1	4.5	-	-	-

TABLE 33

MEANS OF ITEMS ON TEACHERS' EVALUTATIONS FOR THE THREE SCHOOLS

	Urban		Suburban		Rural			p	
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Obedient	5.6	1.1	5.8	1.2	6.1	1.3	-	-	-
Cheerful	5.4	1.1	5.5	1.3	5.6	.8	-	-	-
Helpful	5.4	1.3	5.3	1.0	5.7	.8	-	-	-
Honest	5.5	1.1	5.3	1.4	5.7	1.1	-	-	-
Academic Performance	4.5	1.3	4.6	1.2	4.7	1.2	-	-	-

TABLE 34

MEANS OF SCORES ON PURPOSE IN LIFE TEST FOR THE THREE SCHOOLS

	Urban		Suburban		Rural			p	
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Purpose In Life Test	104.7	12.7	105.8	11.3	101.4	14.7	-	-	-

TABLE 35

TERMINAL VALUE MEANS

FOR CHURCH MEMBERS AND NONCHURCH MEMBERS

	Member n=105		Nonmember n=163		
	$\bar{X}$	SD	$\bar{X}$	SD	p
A Comfortable Life	10.3	4.8	8.5	4.8	.003
An Exciting Life	9.7	5.1	8.3	4.9	.03
A Sense of Accomplishment	8.8	4.2	8.6	4.4	-
A World At Peace	6.9	4.8	8.6	4.9	.006
A World of Beauty	11.0	4.6	11.4	4.5	-
Equality	9.3	4.8	10.3	4.9	-
Family Security	7.8	4.6	8.5	4.4	-
Freedom	6.9	4.4	5.4	3.8	.002
Happiness	5.9	4.1	6.2	4.3	-
Inner Harmony	10.1	4.9	10.3	5.2	-
Mature Love	10.3	5.1	9.3	4.6	.09
National Security	13.7	4.1	14.1	3.9	-
Pleasure	11.6	4.2	9.8	4.5	.001
Salvation	10.1	6.9	15.2	4.1	.001
Self-Respect	9.5	5.0	9.2	4.7	-
Social Recognition	13.7	4.2	12.2	4.7	.01
True Friendship	6.9	4.2	5.6	4.0	.01
Wisdom	8.5	4.8	9.2	4.9	-

TABLE 36

INSTRUMENTAL VALUE MEANS

FOR CHURCH MEMBERS AND NONCHURCH MEMBERS

	Member n=105		Nonmember n=163		
	X̄	SD	X̄	SD	p
Ambitious	7.7	5.0	8.4	4.8	-
Broadminded	9.0	4.8	8.9	4.9	-
Capable	10.7	4.1	10.8	4.7	-
Cheerful	8.4	4.7	7.8	4.9	-
Clean	10.9	5.1	10.3	5.0	-
Courageous	10.4	5.1	10.4	5.2	-
Forgiving	7.7	4.5	9.0	5.1	.03
Helpful	9.1	4.4	9.9	4.9	-
Honest	4.8	4.0	5.8	4.7	.08
Imaginative	12.7	5.1	12.4	4.8	-
Independent	10.4	5.9	9.3	5.1	.003
Intellectual	11.7	5.4	12.0	4.9	-
Logical	11.9	4.9	11.6	4.8	-
Loving	6.6	4.6	6.6	4.4	-
Obedient	12.7	4.1	13.1	4.2	-
Polite	9.5	4.6	9.4	4.8	-
Responsible	6.5	3.7	6.5	3.9	-
Self-Controlled	10.0	4.8	9.6	5.2	-

TABLE 37

MEANS OF ITEMS ON TEACHERS' EVALUATIONS FOR CHURCH MEMBERS AND NONCHURCH MEMBERS

	Member		Nonmember		p
	$\bar{X}$	SD	$\bar{X}$	SD	
Obedient	5.9	1.1	5.6	1.1	.06
Cheerful	5.6	1.2	5.4	1.1	-
Helpful	5.5	1.2	5.3	1.2	-
Honest	5.5	1.2	5.4	1.2	-
Academic Performance	4.8	1.3	4.3	1.2	.002

TABLE 38

MEANS OF SCORES ON PURPOSE IN LIFE TEST FOR CHURCH MEMBERS AND NONCHURCH MEMBERS

	Member		Nonmember		p
	$\bar{X}$	SD	$\bar{X}$	SD	
Purpose In Life Test	107.3	13.0	102.9	12.1	.006

TABLE 39

TERMINAL VALUE MEANS

FOR THREE GROUPS (CHURCH ATTENDANCE)

	Frequent (1) *n*=68		Infrequent (2) *n*=115		Never (3) *n*=85		*p*		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
A Comfortable Life	11.0	4.3	8.8	5.1	8.2	4.8	.01	-	.002
An Exciting Life	10.2	4.4	9.0	5.1	7.6	5.2	-	-	.007
A Sense of Accomplishment	8.7	4.4	8.9	4.5	8.4	4.1	-	-	-
A World At Peace	8.3	5.2	7.1	4.8	8.7	4.8	-	.08	-
A World of Beauty	11.7	4.6	11.2	4.5	11.0	4.5	-	-	-
Equality	9.5	5.0	9.8	4.8	10.3	5.0	-	-	-
Family Security	8.0	4.3	8.1	4.5	8.6	4.6	-	-	-
Freedom	7.0	4.2	5.7	4.1	5.6	3.9	-	-	-
Happiness	5.7	4.2	6.6	4.3	5.7	4.1	-	-	-
Inner Harmony	8.5	4.6	10.9	5.2	10.6	5.0	.007	-	.04
Mature Love	10.8	4.9	9.5	4.8	9.0	4.5	-	-	.08
National Security	13.9	3.8	13.8	4.1	14.2	3.9	-	-	-
Pleasure	12.2	3.9	10.9	4.4	8.6	4.5	-	.002	.001
Salvation	7.0	6.2	15.1	4.2	15.6	3.9	.001	-	.001
Self-Respect	9.6	5.4	8.9	4.5	9.6	4.7	-	-	-
Social Recognition	14.4	4.4	11.7	4.7	12.9	4.1	.001	-	-
True Friendship	6.8	4.1	5.6	4.0	6.3	4.3	-	-	-
Wisdom	7.6	4.7	9.1	4.9	9.7	4.7	-	-	.03

TABLE 40

INSTRUMENTAL VALUE MEANS FOR THREE GROUPS (CHURCH ATTENDANCE)

	Frequent (1) n=68		Infrequent (2) n=115		Never (3) n=85		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Ambitious	8.6	4.9	7.8	4.9	8.1	4.8	-	-	-
Broadminded	9.1	5.0	8.9	5.0	8.8	4.6	-	-	-
Capable	10.7	4.0	10.4	4.4	11.3	5.0	-	-	-
Cheerful	8.1	4.8	8.5	4.7	7.5	4.9	-	-	-
Clean	11.4	4.7	10.0	5.0	10.6	5.4	-	-	-
Courageous	10.2	5.0	10.4	5.2	10.5	5.3	-	-	-
Forgiving	6.9	4.6	9.1	5.1	9.0	4.6	.01	-	.03
Helpful	8.6	4.3	9.8	4.8	10.0	4.9	-	-	-
Honest	4.2	3.8	5.7	4.4	6.0	4.8	.09	-	.05
Imaginative	12.9	4.7	12.3	5.3	12.5	4.5	-	-	-
Independent	11.0	5.7	9.2	5.3	7.6	5.1	.07	-	.001
Intellectual	12.5	4.8	11.9	5.2	11.6	5.1	-	-	-
Logical	12.3	4.5	11.6	4.9	11.5	4.9	-	-	-
Loving	6.5	4.8	6.6	4.2	6.8	4.6	-	-	-
Obedient	12.3	4.0	13.0	4.3	13.5	4.0	-	-	-
Polite	9.8	4.7	9.1	4.8	9.7	4.7	-	-	-
Responsible	6.0	3.4	6.5	3.8	7.0	4.2	-	-	-
Self-Controlled	9.5	5.0	10.4	5.1	9.1	5.0	-	-	-

TABLE 41

MEANS OF ITEMS ON TEACHERS' EVALUATIONS FOR THREE GROUPS (CHURCH ATTENDANCE)

	Frequent		Infrequent		Never		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Obedient	5.9	1.2	5.5	1.2	5.8	1.0	-	-	-
Cheerful	5.5	1.3	5.5	1.1	5.3	1.0	-	-	-
Helpful	5.4	1.3	5.4	1.2	5.3	1.1	-	-	-
Honest	5.7	1.1	5.3	1.2	5.5	1.2	-	-	-
Academic Performance	5.0	1.3	4.4	1.2	4.4	1.3	.002	-	.005

TABLE 42

MEANS OF SCORES ON PURPOSE IN LIFE TEST FOR THREE GROUPS (CHURCH ATTENDANCE)

	Frequent		Infrequent		Never		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Purpose In Life Test	107.9	13.5	104.3	11.6	102.4	12.8	-	-	.03

TABLE 43

TERMINAL VALUE MEANS

FOR THREE GROUPS (SHARING RELIGIOUS VALUES)

	Frequent		Infrequent		Never		p		
	(1) n=44		(2) n=81		(3) n=143				
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
A Comfortable Life	10.8	4.6	9.8	4.8	8.3	4.9	-	.08	.01
An Exciting Life	11.1	4.1	8.7	5.1	8.3	5.1	.04	-	.005
A Sense of Accomplishment	9.9	4.2	8.5	4.4	8.5	4.2	-	-	-
A World At Peace	9.0	4.9	7.0	5.1	8.1	4.8	.10	-	-
A World of Beauty	11.2	4.1	11.4	4.7	11.2	4.6	-	-	-
Equality	8.3	3.9	10.5	5.2	10.0	4.9	.05	-	-
Family Security	7.1	4.0	8.6	4.7	8.4	4.5	-	-	-
Freedom	7.4	4.8	6.5	3.9	5.3	3.8	-	-	.01
Happiness	6.8	4.5	5.4	3.9	6.2	4.3	-	-	-
Inner Harmony	7.9	5.0	10.6	4.8	10.7	5.1	.02	-	.005
Mature Love	10.5	5.0	9.1	5.0	9.7	4.6	-	-	-
National Security	13.9	3.9	14.2	3.6	13.9	4.2	-	-	-
Pleasure	12.0	3.7	11.1	4.3	9.7	4.7	-	.07	.009
Salvation	5.9	6.5	13.1	5.7	15.5	3.7	.001	.003	.001
Self-Respect	10.6	5.4	8.8	5.0	9.2	4.5	-	-	-
Social Recognition	15.4	3.3	12.4	4.7	12.2	4.6	.001	-	.001
True Friendship	5.5	3.4	6.9	4.2	5.8	4.3	-	-	-
Wisdom	7.0	4.3	8.5	4.7	9.8	4.9	-	-	.004

TABLE 44

INSTRUMENTAL VALUE MEANS FOR THREE GROUPS (SHARING RELIGIOUS VALUES)

	Frequent (1) *n*=44		Infrequent (2) *n*=81		Never (3) *n*=143		*p*		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Ambitious	9.4	4.7	8.4	5.2	7.6	4.7	-	-	-
Broadminded	9.5	5.2	8.1	5.0	9.2	4.7	-	-	-
Capable	11.1	4.0	10.9	4.5	10.6	4.7	-	-	-
Cheerful	7.3	5.1	8.2	5.0	8.2	4.6	-	-	-
Clean	11.1	4.3	10.7	4.9	10.3	5.3	-	-	-
Courageous	9.7	5.0	10.5	5.2	10.5	5.2	-	-	-
Forgiving	5.6	4.1	8.6	5.0	9.3	4.7	.003	-	.001
Helpful	8.5	4.1	9.4	4.6	10.0	4.9	-	-	-
Honest	4.7	4.3	4.4	3.7	6.2	4.8	-	.02	-
Imaginative	13.9	4.5	12.3	4.8	12.2	5.0	-	-	-
Independent	11.4	5.9	9.7	5.3	8.1	5.2	-	.09	.002
Intellectual	11.9	5.1	12.3	5.2	11.7	5.0	-	-	-
Logical	13.0	3.9	11.9	4.8	11.3	5.0	-	-	-
Loving	6.2	4.4	6.4	4.2	6.9	4.6	-	-	-
Obedient	12.0	4.7	13.1	3.4	13.1	4.3	-	-	-
Polite	9.4	4.7	9.3	4.4	9.5	4.9	-	-	-
Responsible	6.8	3.8	6.2	3.6	6.6	4.0	-	-	-
Self-Controlled	9.7	4.3	10.3	5.2	9.5	5.1	-	-	-

TABLE 45

MEANS OF ITEMS ON TEACHERS' EVALUATIONS FOR THREE GROUPS (SHARING RELIGIOUS VALUES)

	Frequent		Infrequent		Never		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Obedient	6.1	.9	5.6	1.2	5.6	1.2	-	-	.05
Cheerful	5.5	1.3	5.5	1.2	5.4	1.1	-	-	-
Helpful	5.5	1.2	5.5	1.2	5.3	1.2	-	-	-
Honest	5.7	1.1	5.4	1.2	5.4	1.2	-	-	-
Academic Performance	4.8	1.3	4.5	1.3	4.5	1.3	-	-	-

TABLE 46

MEANS OF SCORES ON PURPOSE IN LIFE TEST FOR THREE GROUPS (SHARING RELIGIOUS VALUES)

	Frequent		Infrequent		Never		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Purpose In Life Test	107.2	16.4	105.5	12.0	103.3	11.5	-	-	-

TABLE 47

TERMINAL VALUE MEANS

FOR THREE GROUPS (MOTHER ATTENDING CHURCH)

	Frequent (1) *n*=86		Infrequent (2) *n*=74		Never (3) *n*=108			*p*	
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
A Comfortable Life	10.4	4.8	8.2	4.9	8.9	4.8	.02	-	.10
An Exciting Life	9.7	4.6	8.9	5.5	8.2	4.9	-	-	.09
A Sense of Accomplishment	8.2	4.2	8.8	4.3	9.0	4.4	-	-	-
A World At Peace	8.0	5.0	7.2	5.2	8.3	4.8	-	-	-
A World of Beauty	11.0	5.1	11.7	4.1	11.1	4.4	-	-	-
Equality	9.9	4.8	9.6	4.8	10.1	5.0	-	-	-
Family Security	8.1	4.3	8.3	4.5	8.3	4.6	-	-	-
Freedom	6.9	4.2	5.0	3.7	6.0	4.2	.02	-	-
Happiness	5.8	4.3	6.5	4.3	6.0	4.2	-	-	-
Inner Harmony	9.6	5.0	10.5	5.1	10.5	5.1	-	-	-
Mature Love	10.1	5.0	10.1	4.6	9.1	4.7	-	-	-
National Security	13.8	3.9	14.1	4.0	14.0	4.0	-	-	-
Pleasure	11.8	4.1	9.9	4.3	9.9	4.7	.03	-	.01
Salvation	9.9	6.6	15.0	4.5	14.6	5.0	.001	-	.001
Self-Respect	9.6	5.4	8.6	4.3	9.3	4.6	-	-	-
Social Recognition	13.4	4.9	11.9	4.6	12.9	4.2	-	-	-
True Friendship	7.0	4.4	6.2	4.1	5.3	3.9	-	-	.01
Wisdom	8.1	4.8	9.6	4.9	9.2	4.8	-	-	-

TABLE 48

INSTRUMENTAL VALUE MEANS
FOR THREE GROUPS (MOTHER ATTENDING CHURCH)

	Frequent (1) n=86		Infrequent (2) n=74		Never (3) n=108		p		
	X̄	SD	X̄	SD	X̄	SD	1-2	2-3	1-3
Ambitious	8.2	5.2	7.9	5.1	8.2	4.5	-	-	-
Broadminded	9.1	4.8	8.5	4.8	9.1	5.0	-	-	-
Capable	10.4	4.3	10.1	4.6	11.5	4.5	-	.10	-
Cheerful	9.1	4.9	8.9	4.8	7.4	4.7	-	-	-
Clean	10.9	5.0	9.9	5.3	10.7	5.0	-	-	-
Courageous	10.4	5.0	10.5	4.9	10.3	5.5	-	-	-
Forgiving	7.6	4.7	8.9	5.2	8.9	4.7	-	-	-
Helpful	9.2	4.5	9.9	5.1	9.7	4.6	-	-	-
Honest	5.2	4.2	6.0	4.7	5.2	4.5	-	-	-
Imaginative	12.2	5.1	12.9	5.1	12.6	4.6	-	-	-
Independent	10.5	5.7	8.8	a.2	8.3	5.3	-	-	.02
Intellectual	12.0	4.9	11.9	5.2	11.8	5.2	-	-	-
Logical	11.9	4.8	11.6	4.6	11.7	4.9	-	-	-
Loving	6.4	4.5	6.9	4.1	6.6	4.6	-	-	-
Obedient	12.7	4.1	12.8	4.3	13.3	4.1	-	-	-
Polite	9.9	4.8	9.3	4.6	9.2	4.8	-	-	-
Responsible	6.0	3.3	6.7	4.2	6.8	4.0	-	-	-
Self-Controlled	10.0	5.1	9.7	5.4	9.6	4.8	-	-	-

TABLE 49

MEANS OF ITEMS ON TEACHERS' EVALUATIONS FOR THREE GROUPS (MOTHER ATTENDING CHURCH)

	Frequent		Infrequent		Never		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Obedient	5.8	1.2	5.5	1.1	5.7	1.1	-	-	-
Cheerful	5.5	1.2	5.3	1.2	5.5	1.0	-	-	-
Helpful	5.4	1.2	5.3	1.3	5.5	1.1	-	-	-
Honest	5.5	1.2	5.3	1.2	5.5	1.2	-	-	-
Academic Performance	4.8	1.3	4.3	1.3	4.5	1.2	.02	-	-

TABLE 50

MEANS OF SCORES ON PURPOSE IN LIFE TEST FOR THREE GROUPS (MOTHER ATTENDING CHURCH)

	Frequent		Infrequent		Never		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Purpose In Life Test	106.1	12.6	103.5	12.3	104.2	12.9	-	-	-

TABLE 51

TERMINAL VALUE MEANS FOR THREE GROUPS (FATHER ATTENDING CHURCH)

	Frequent (1) n=70		Infrequent (2) n=69		Never (3) n=129		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
A Comfortable Life	10.1	4.7	8.3	4.9	9.1	5.0	.09	-	-
An Exciting Life	9.8	4.7	8.6	5.3	8.5	5.0	-	-	-
A Sense of Accomplishment	7.8	4.2	8.7	4.4	9.2	4.3	-	-	-
A World At Peace	7.9	4.9	7.8	5.4	7.9	4.7	-	-	-
A World of Beauty	11.0	5.1	11.8	4.0	11.1	4.5	-	-	-
Equality	10.0	4.8	9.9	4.9	9.8	5.0	-	-	-
Family Security	8.4	4.4	7.7	4.5	8.5	4.6	-	-	-
Freedom	6.7	3.9	5.6	4.1	5.9	4.2	-	-	-
Happiness	6.0	4.5	5.9	4.4	6.2	4.1	-	-	-
Inner Harmony	9.4	4.8	11.2	5.0	10.1	5.2	.10	-	-
Mature Love	10.1	5.2	9.6	4.5	9.5	4.7	-	-	-
National Security	13.7	4.1	13.9	3.9	14.1	4.0	-	-	-
Pleasure	12.1	4.3	10.0	4.1	9.9	4.6	.02	-	.003
Salvation	9.2	6.6	14.8	4.9	14.5	5.1	.001	-	.001
Self-Respect	10.1	5.4	8.9	4.4	9.0	4.7	-	-	-
Social Recognition	13.6	4.7	12.0	5.0	12.8	4.2	-	-	-
True Friendship	7.2	4.5	6.7	4.5	5.2	3.6	-	.03	.003
Wisdom	8.0	4.9	9.0	4.6	9.4	4.9	-	-	-

TABLE 52

INSTRUMENTAL VALUE MEANS

FOR THREE GROUPS (FATHER ATTENDING CHURCH)

	Frequent (1) n=70		Infrequent (2) n=69		Never (3) n=129		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Ambitious	7.5	5.0	8.1	5.2	8.4	4.6	-	-	-
Broadminded	9.0	4.5	8.6	5.0	9.1	5.1	-	-	-
Capable	10.2	4.4	9.9	4.4	11.5	4.5	-	.05	-
Cheerful	8.6	5.0	8.4	4.9	7.5	4.7	-	-	-
Clean	10.9	5.0	10.4	5.4	10.4	4.9	-	-	-
Courageous	10.6	4.7	10.4	5.2	10.3	5.4	-	-	-
Forgiving	7.5	4.7	9.0	5.0	8.8	4.9	-	-	-
Helpful	9.0	4.8	9.6	4.9	9.8	4.6	-	-	-
Honest	5.3	4.1	5.6	4.5	5.3	4.6	-	-	-
Imaginative	12.7	5.0	12.3	5.2	12.6	4.7	-	-	-
Independent	10.7	5.7	9.1	5.4	8.3	5.2	-	-	.01
Intellectual	12.2	5.2	11.7	5.0	11.9	5.1	-	-	-
Logical	12.1	4.8	11.0	4.7	11.9	4.9	-	-	-
Loving	6.4	4.7	6.7	4.3	6.6	4.4	-	-	-
Obedient	12.4	4.1	12.8	4.3	13.3	4.1	-	-	-
Polite	10.2	4.8	9.3	4.4	9.1	4.9	-	-	-
Responsible	6.0	3.2	6.6	4.2	6.8	4.0	-	-	-
Self-Controlled	9.2	4.9	11.2	5.3	9.3	4.8	.07	.04	-

TABLE 53

MEANS OF ITEMS ON TEACHERS' EVALUATIONS FOR THREE GROUPS (FATHER ATTENDING CHURCH)

	Frequent		Infrequent		Never		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Obedient	5.8	1.2	5.5	1.2	5.7	1.1	-	-	-
Cheerful	5.4	1.3	5.5	1.1	5.5	1.1	-	-	-
Helpful	5.3	1.3	5.4	1.2	5.4	1.2	-	-	-
Honest	5.4	1.2	5.4	1.2	5.5	1.2	-	-	-
Academic Performance	4.8	1.3	4.3	1.3	4.5	1.2	.03	-	-

TABLE 54

MEANS OF SCORES ON PURPOSE IN LIFE TEST FOR THREE GROUPS (FATHER ATTENDING CHURCH)

	Frequent		Infrequent		Never		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Purpose In Life Test	106.2	12.7	104.3	13.2	103.9	12.3	-	-	-

TABLE 55

TERMINAL VALUE MEANS
FOR THREE GROUPS (FAMILY PRAYERS)

	Frequent (1) n=41		Infrequent (2) n=36		Never (3) n=191		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
A Comfortable Life	11.3	4.1	8.1	4.4	8.9	5.0	.02	-	.02
An Exciting Life	9.6	4.8	9.4	5.4	8.6	5.0	-	-	-
A Sense of Accomplishment	7.1	4.2	9.8	4.5	8.8	4.2	.02	-	.07
A World At Peace	8.5	5.1	8.4	4.9	7.7	4.9	-	-	-
A World of Beauty	11.2	4.5	11.8	4.7	11.2	4.5	-	-	-
Equality	10.0	4.7	11.0	4.9	9.7	4.9	-	-	-
Family Security	8.5	4.7	7.8	4.4	8.3	4.5	-	-	-
Freedom	6.9	4.2	6.6	4.8	5.7	3.9	-	-	-
Happiness	6.0	4.2	5.6	4.2	6.2	4.3	-	-	-
Inner Harmony	10.2	5.1	9.4	5.0	10.4	5.1	-	-	-
Mature Love	9.9	4.9	10.2	4.9	9.5	4.7	-	-	-
National Security	13.6	4.2	13.6	4.1	14.1	3.9	-	-	-
Pleasure	12.2	4.6	10.1	4.2	10.2	4.5	-	-	.03
Salvation	7.8	6.5	12.4	5.9	14.5	5.1	.001	-	.001
Self-Respect	9.9	5.6	8.5	4.8	9.3	4.6	-	-	-
Social Recognition	12.9	5.1	12.8	4.6	12.8	4.5	-	-	-
True Friendship	8.0	4.7	5.9	4.3	5.7	3.9	.09	-	.007
Wisdom	7.7	5.1	9.2	4.8	9.1	4.8	-	-	-

TABLE 56

INSTRUMENTAL VALUE MEANS FOR THREE GROUPS (FAMILY PRAYERS)

	Frequent (1) n=41		Infrequent (2) n=36		Never (3) n=191		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Ambitious	7.7	4.9	9.1	4.9	8.0	4.9	-	-	-
Broadminded	8.9	4.3	9.2	5.3	8.9	4.9	-	-	-
Capable	11.1	4.4	10.1	5.0	10.8	4.4	-	-	-
Cheerful	9.0	5.0	7.6	4.4	7.9	4.8	-	-	-
Clean	10.2	4.8	11.4	5.2	10.4	5.1	-	-	-
Courageous	10.2	5.0	10.9	4.9	10.4	5.3	-	-	-
Forgiving	7.8	5.0	8.4	5.0	8.7	4.9	-	-	-
Helpful	10.2	4.7	8.7	4.0	9.6	4.9	-	-	-
Honest	5.5	4.7	4.7	4.1	5.5	4.5	-	-	-
Imaginative	12.1	5.2	13.1	4.6	12.5	4.9	-	-	-
Independent	10.4	5.7	9.9	6.0	8.7	5.3	-	-	-
Intellectual	11.4	5.7	11.8	4.5	12.0	5.0	-	-	-
Logical	12.1	4.9	11.3	4.6	11.8	4.8	-	-	-
Loving	6.6	4.5	6.0	5.0	6.7	4.3	-	-	-
Obedient	12.5	3.8	13.0	4.0	13.0	4.2	-	-	-
Polite	4.8	4.9	9.3	4.4	9.4	4.8	-	-	-
Responsible	6.2	3.4	6.0	3.5	6.7	4.0	-	-	-
Self-Controlled	8.6	5.2	10.3	5.2	9.9	5.0	-	-	-

TABLE 57

MEANS OF ITEMS ON TEACHERS' EVALUATION FOR THREE GROUPS (FAMILY PRAYERS)

	Frequent		Infrequent		Never		p		
	X̄	SD	X̄	SD	X̄	SD	1-2	2-3	1-3
Obedient	5.6	1.4	5.8	1.1	5.7	1.1	-	-	-
Cheerful	5.5	1.4	5.6	.9	5.4	1.1	-	-	-
Helpful	5.4	1.3	5.4	1.2	5.4	1.2	-	-	-
Honest	5.5	1.2	5.7	1.0	5.4	1.2	-	-	-
Academic Performance	4.8	1.4	4.8	1.3	4.4	1.3	-	-	-

TABLE 58

MEANS OF SCORES ON PURPOSE IN LIFE TEST FOR THREE GROUPS (FAMILY PRAYERS)

	Frequent		Infrequent		Never		p		
	X̄	SD	X̄	SD	X̄	SD	1-2	2-3	1-3
Purpose In Life Test	108.5	13.1	107.1	11.2	103.3	12.5	-	-	.06

TABLE 59

TERMINAL VALUE MEANS

FOR THREE GROUPS (CHRIST'S DIVINITY)

	Divine (1) n=116		Doubt (2) n=82		Legendary (3) n=70		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
A Comfortable Life	10.1	4.9	8.4	4.9	8.6	4.7	.07	-	-
An Exciting Life	9.8	4.8	8.1	5.3	8.3	4.9	.05	-	-
A Sense of Accomplishment	9.3	4.7	8.1	4.2	8.4	3.7	-	-	-
A World At Peace	7.7	4.9	7.6	5.2	8.5	4.6	-	-	-
A World of Beauty	10.9	4.5	11.3	5.8	11.8	4.3	-	-	-
Equality	9.9	4.8	9.9	4.9	9.8	5.0	-	-	-
Family Security	7.5	4.5	9.2	4.4	8.5	4.3	.03	-	-
Freedom	6.8	4.1	5.6	4.0	5.2	3.9	-	-	.03
Happiness	5.8	4.2	6.4	4.4	6.1	4.2	-	-	-
Inner Harmony	10.0	5.0	10.7	5.0	9.9	5.3	-	-	-
Mature Love	9.9	5.1	10.1	4.6	8.8	4.4	-	-	-
National Security	13.9	3.8	13.6	4.1	14.4	4.1	-	-	-
Pleasure	11.3	4.3	10.6	4.2	8.9	4.8	-	.06	.002
Salvation	9.7	6.7	15.2	3.7	16.6	2.8	.001	-	.001
Self-Respect	9.8	5.0	9.0	4.7	8.7	4.6	-	-	-
Social Recognition	13.8	4.4	11.8	4.7	12.3	4.5	.01	-	-
True Friendship	6.3	4.0	6.5	4.6	6.5	3.9	-	-	-
Wisdom	8.3	4.7	8.6	5.2	10.4	4.4	-	.07	.01

TABLE 60

INSTRUMENTAL VALUE MEANS FOR THREE GROUPS (CHRIST'S DIVINITY)

	Divine (1) n=116		Doubt (2) n=82		Legendary (3) n=70		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Ambitious	7.9	4.4	8.8	5.4	7.7	5.1	-	-	-
Broadminded	9.3	4.9	8.8	5.1	8.6	4.7	-	-	-
Capable	11.1	3.9	10.6	5.2	10.4	4.7	-	-	-
Cheerful	7.8	4.8	8.1	5.0	8.4	4.7	-	-	-
Clean	10.5	4.9	10.8	5.2	10.2	5.1	-	-	-
Courageous	10.8	5.0	10.5	5.6	9.7	4.9	-	-	-
Forgiving	7.8	5.0	8.7	5.1	9.4	4.3	-	-	.08
Helpful	9.4	4.6	9.2	4.7	10.1	5.0	-	-	-
Honest	4.5	3.9	6.2	4.1	5.9	5.3	.02	-	.10
Imaginative	13.3	4.7	11.4	5.3	12.5	4.6	.03	-	-
Independent	10.4	5.6	8.1	4.9	8.2	5.5	.01	-	.02
Intellectual	11.9	5.1	11.4	5.2	12.5	4.8	-	-	-
Logical	12.3	4.7	11.5	4.6	11.1	5.1	-	-	-
Loving	6.5	4.6	6.5	4.5	6.9	4.1	-	-	-
Obedient	12.1	4.5	13.5	3.6	13.7	3.9	.04	-	.03
Polite	9.1	4.8	9.7	4.5	9.8	4.9	-	-	-
Responsible	6.4	3.7	7.0	4.2	6.1	3.8	-	-	-
Self-Controlled	9.8	4.9	10.0	5.1	9.3	5.2	-	-	-

TABLE 61

MEANS OF ITEMS ON TEACHERS' EVALUATIONS FOR THREE GROUPS (CHRIST'S DIVINITY)

	Divine		Doubt		Legendary		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Obedient	5.8	1.1	5.6	1.1	5.6	1.2	-	-	-
Cheerful	5.5	1.2	5.4	1.0	5.4	1.1	-	-	-
Helpful	5.5	1.3	5.3	1.2	5.4	1.1	-	-	-
Honest	5.5	1.2	5.4	1.1	5.3	1.3	-	-	-
Academic Performance	4.7	1.3	4.4	1.4	4.4	1.1	-	-	-

TABLE 62

MEANS OF SCORES ON PURPOSE IN LIFE TEST FOR THREE GROUPS (CHRIST'S DIVINITY)

	Divine		Doubt		Legendary		p		
	$\bar{X}$	SD	$\bar{X}$	SD	$\bar{X}$	SD	1-2	2-3	1-3
Purpose In Life Test	108.2	11.4	101.4	11.5	102.5	14.3	.001	-	.01

TABLE 63

TERMINAL VALUE MEANS

FOR TWO GROUPS (HELPING FRIENDS)

	Often (1) n=63		Seldom (2) n=205		
	$\bar{X}$	SD	$\bar{X}$	SD	p
A Comfortable Life	9.4	4.9	9.1	4.9	-
An Exciting Life	9.0	4.8	8.8	5.1	-
A Sense of Accomplishment	8.5	4.2	8.8	4.3	-
A World At Peace	9.0	4.9	7.6	4.9	.04
A World of Beauty	11.7	3.9	11.1	4.7	-
Equality	10.4	4.9	9.7	4.9	-
Family Security	8.0	4.7	8.3	4.4	-
Freedom	6.1	4.2	6.0	4.1	-
Happiness	5.8	3.9	6.2	4.3	-
Inner Harmony	9.7	5.5	10.4	5.0	-
Mature Love	9.8	5.2	9.6	4.7	-
National Security	14.2	3.8	13.9	4.0	-
Pleasure	10.7	4.4	10.4	4.6	-
Salvation	12.9	5.8	13.3	6.0	-
Self-Respect	8.1	4.9	9.6	4.7	.03
Social Recognition	12.6	4.7	12.9	4.5	-
True Friendship	6.5	4.6	6.0	4.0	-
Wisdom	8.4	5.0	9.1	4.8	-

TABLE 64

INSTRUMENTAL VALUE

MEANS FOR TWO GROUPS (HELPING FRIENDS)

	Often (1) n=63		Seldom (2) n=205		
	$\overline{X}$	SD	$\overline{X}$	SD	p
Ambitious	8.0	4.6	8.1	5.0	-
Broadminded	9.1	5.1	8.9	4.8	-
Capable	11.3	4.2	10.6	4.6	-
Cheerful	8.9	4.7	7.8	4.8	-
Clean	10.1	4.9	10.7	5.1	-
Courageous	10.4	5.3	10.4	5.1	-
Forgiving	8.1	5.2	8.6	4.8	-
Helpful	8.3	4.3	10.0	4.8	.02
Honest	5.6	4.9	5.3	4.3	-
Imaginative	12.0	4.8	12.7	4.9	-
Independent	9.5	5.5	9.0	5.5	-
Intellectual	12.3	5.2	11.8	5.0	-
Logical	12.0	4.6	11.7	4.9	-
Loving	6.0	4.2	6.8	4.5	-
Obedient	13.6	4.2	12.7	4.1	-
Polite	9.3	4.9	9.5	4.7	-
Responsible	6.4	3.6	6.6	3.9	-
Self-Controlled	10.1	4.6	9.7	5.2	-

TABLE 65

MEANS OF ITEMS ON TEACHERS' EVALUATIONS FOR TWO GROUPS (HELPING FRIENDS)

	Often		Seldom		p
	$\bar{X}$	SD	$\bar{X}$	SD	
Obedient	5.5	1.3	5.7	1.1	-
Cheerful	5.4	1.2	5.5	1.1	-
Helpful	5.3	1.3	5.4	1.2	-
Honest	5.3	1.3	5.5	1.1	-
Academic Performance	4.4	1.2	4.6	1.3	-

TABLE 66

MEANS OF SCORES ON PURPOSE IN LIFE TEST FOR TWO GROUPS (HELPING FRIENDS)

	Often		Seldom		p
	$\bar{X}$	SD	$\bar{X}$	SD	
Purpose In Life Test	107.3	10.6	103.8	13.1	.05

TABLE 67

TERMINAL VALUE MEANS FOR TWO GROUPS (HELPING STRANGERS)

	Often n=157		Seldom n=111		
	$\bar{X}$	SD	$\bar{X}$	SD	p
A Comfortable Life	9.7	4.7	8.5	5.1	.06
An Exciting Life	9.0	5.1	8.8	4.9	-
A Sense of Accomplishment	9.2	4.3	8.0	4.3	.02
A World At Peace	7.5	5.1	8.4	4.7	-
A World of Beauty	10.9	4.6	11.7	4.4	-
Equality	9.7	4.8	10.2	5.0	-
Family Security	8.3	4.6	8.2	4.4	-
Freedom	5.9	4.0	6.2	4.2	-
Happiness	5.8	4.1	6.6	4.3	-
Inner Harmony	10.2	4.9	10.2	5.3	-
Mature Love	9.6	4.7	9.8	4.7	-
National Security	14.1	3.9	13.8	4.1	-
Pleasure	10.6	4.5	10.3	4.5	-
Salvation	13.1	5.9	13.4	6.0	-
Self-Respect	9.1	4.9	9.6	4.8	-
Social Recognition	12.8	4.5	12.7	4.7	-
True Friendship	6.4	4.0	5.7	4.3	-
Wisdom	9.1	5.0	8.8	4.6	-

TABLE 68

INSTRUMENTAL VALUE

MEANS FOR TWO GROUPS (HELPING STRANGERS)

	Often n=157		Seldom n=111		
	$\bar{X}$	SD	$\bar{X}$	SD	p
Ambitious	8.5	4.8	7.6	5.0	-
Broadminded	9.0	4.6	8.9	4.9	-
Capable	11.1	4.4	10.3	4.7	-
Cheerful	7.8	4.6	8.3	4.9	-
Clean	10.6	5.0	10.4	5.2	-
Courageous	10.2	5.1	10.7	5.3	-
Forgiving	8.0	4.8	9.2	4.9	.04
Helpful	9.3	4.8	10.0	4.6	-
Honest	4.7	4.0	6.4	4.9	.003
Imaginative	12.5	7.8	12.6	5.0	-
Independent	9.5	5.3	8.7	5.7	-
Intellectual	12.3	5.0	11.3	5.1	.09
Logical	12.1	4.7	11.3	5.0	-
Loving	6.0	4.4	7.5	4.3	.004
Obedient	13.0	4.2	12.9	4.1	-
Polite	9.4	4.9	9.5	4.6	-
Responsible	6.8	3.9	6.1	3.8	-
Self-Controlled	10.4	4.9	8.8	5.1	.01

TABLE 69

MEANS OF ITEMS ON TEACHERS' EVALUATIONS FOR TWO GROUPS (HELPING STRANGERS)

	Often		Seldom		p
	$\bar{X}$	SD	$\bar{X}$	SD	
Obedient	5.7	1.2	5.6	1.1	-
Cheerful	5.5	1.1	5.4	1.1	-
Helpful	5.4	1.2	5.3	1.3	-
Honest	5.5	1.1	5.4	1.2	-
Academic Performance	4.6	1.2	4.5	1.4	-

TABLE 70

MEANS OF SCORES ON PURPOSE IN LIFE TEST FOR TWO GROUPS (HELPING STRANGERS)

	Often		Seldom		p
	$\bar{X}$	SD	$\bar{X}$	SD	
Purpose In Life Test	105.2	12.4	103.8	13.0	-